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MONTHLY NOTES.

THE public recognition of the great loss which the nation has sustained in the death of Mr. Spurgeon, is a gratifying testimony to the hold which the Gospel of Christ still maintains upon the sympathies and respect of the great majority of Englishmen. For it was this above all that made Mr. Spurgeon what he was. His personality, his character, his earnestness, even his power as a preacher considered in reference to the externals of his message, voice, manner, eloquence, flashes of humour, none of these things constituted the real cause of so many thousands hanging upon his ministry during a lifetime, and so many more thousands all over the world drinking in his teaching through his published sermons. These gifts may have no doubt contributed to his success, but the secret cause of it all was that which is written of Haggai i. 13: "Then spake the Lord's messenger, in the Lord's message, unto the people."

That he was indeed the Lord's messenger and spake the Lord's message none could doubt who could appreciate the Gospel of the Grace of God which was his continual theme in his pulpit ministrations. His ministry was prolonged, after he became what would be called a popular preacher, for about thirty-five years, but he never courted popularity, nor did he alter his message to gain favour with the great, so many of whom came at one time in such numbers to hear him. One feature of his ministry was very remarkable, that although his message was ever the same there was a marvellous freshness in the way that he presented it to the minds of the hearers and readers of his sermons, so that they never grew weary. His variety in the manner of handling his subjects was that of Scripture itself, close to which he ever kept, and from whose teaching he never wandered.

But not only did the Lord's message, which he delivered to a larger number of hearers and readers than any minister probably ever did, attest by its accordance with Scripture that he was a messenger sent of God, but he also gave proof of the same by the trials and troubles through which, in common with many of the Lord's most gifted and faithful servants, he was called to pass. He was put into a very furnace of fiery trial of physical suffering, and what aggravated his sufferings was the interruption which they caused at times to his much-loved pulpit ministrations. His banishment of late every winter, whilst it took him to a more genial climate, took him away from his work, which was no small trial to him. But the greatest trial of all was the "down-grade" controversy, with the bitterness of spirit it evoked on the part of some of those who, though members of his own denomination, resented his faithful and consistent stand for the truth of God.

This controversy is of too late a date to need any description here. It separated Mr. Spurgeon from the Baptist Union, and isolated him to a certain extent from many with whom he had formerly been on terms of brotherly intimacy. But though this step on his part is still found fault with by many of those who had little sympathy with "down-grade" error, he himself seems never to have regretted it, and always referred to it as having brought relief to his own conscience by enabling him to protest against union with those whose teaching was at variance with fundamental truth. If it lost him some former friends, it gained him many new ones, and those who attended the great meeting in Exeter Hall three years ago, convened by our Alliance for the defence of fundamental truth, will never forget the admirable speech which Mr. Spurgeon then delivered, nor the hearty welcome accorded him on the occasion.

One good that resulted from this painful episode in Mr. Spurgeon's ministry was its drawing him into closer fellowship with Evangelical Christians of other denominations than his own, and especially with those of the Church of England. His early utterances on the Baptismal controversy and his countenancing the Liberation Society had rather tended to alienate from him the sympathies of the Evangelical clergy, but they could not but admire the bold stand he took for the truth's sake, and could not but sympathise with one whose faithfulness to God's truth drew down upon him the displeasure of many of his own denomination. This admiration and sympathy were not confined to Evangelical clergy. They are shown by the request of the Bishop of the Diocese (Dr. Randall Davidson) to be allowed to attend his funeral, and by the Archdeacon of London (Dr. Sinclair) who, in preaching at St. Paul's Cathedral, thus alluded to the loss which they all had sustained by Mr. Spurgeon's death:—"We cannot hear untouched that our country has lost its greatest living preacher. I use the words deliberately, because I do not believe that there are any of us who remain, who, for thirty years, every Sunday during the twelvemonth, could gather together, morning and evening, more than 6,000 earnest patient hearers, eager to receive from one untiring tongue the Word of Life. Analyse the gifts of that powerful evangelist as accurately as you can; measure as closely as may be possible the secret of his influence; but I do not believe that you will find any other teacher whose printed sermons would be read week after week, year after year, by tens and hundreds of thousands, not only all over England, Scotland, and Wales, but in the backwoods of Canada, in the prairies of America, in the remotest settlements of Australia and New Zealand, wherever an English newspaper can reach, or the English tongue is spoken. The thing is absolutely unique. It has no parallel."

Archdeacon Sinclair afterwards well traced the cause of Mr. Spurgeon's popularity to its true source. "What was it that gave this plain uncultured preacher a religious influence so unparalleled in our day, and made his name a household word all over the wide world? No doubt he had rare gifts. He was courageous, resolute, and lively in these times of the faint heart, irresolution and dulness. He had that genuine eloquence which is all the more effective because of its directness and simplicity. He had a matchless voice, powerful and vibrating with every quality of earnestness and variety. He had abundant humour, tender pathos, and never failed to be interesting. He was utterly untrammelled by the questionings of criticism. But it was, above all, the splendid completeness, the unswerving strength, the exuberant vitality of his faith in God's revelation to man through His Son Jesus Christ, combined with the width and warmth of his zealous love for souls, that gave him that unbounded power which he exercised so loyally for Christian belief among the middle classes, who are the very backbone of England, and throughout the English-speaking race."

A popular minister who was by no means in sympathy with Mr. Spurgeon's message, and at times manifested no little hostility to what he would have denounced as his Calvinism, writes to the *Times* that Mr. Spurgeon "has proved that evangelical preaching can draw around itself the greatest congregation in the world, and hold it for a lifetime . . . and he has vividly—almost, indeed, sublimely—illustrated the Divine election which chooses its own instruments, protects them in the face of all hostility, and brings obscurity to the point of world-wide renown." These words are suggestive of another feature in Mr. Spurgeon's remarkable ministry, that whereas few men, if any, could have borne exaltation from obscurity to popularity without their heads being turned and their message being modified to suit the popular taste, Mr. Spurgeon remained the same, and his message to the end remained the same. We can attribute this result to no other cause than that, having been sent of God, he was kept by Him "who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks."

The Bishop of Rochester (Dr. Randall Davidson) by the sympathetic letter he wrote asking to be allowed to attend Mr. Spurgeon's funeral, and afterwards going to the funeral with the chief mourners and pronouncing the blessing at the grave, has conferred honour upon the Church of England, as well as upon himself, by exhibiting so Christian a spirit of brotherly recognition of the eminent Nonconformist preacher. The Archdeacon of London in his sympathetic words in the pulpit of St. Paul's, which we quote above, has acted in the same spirit, and so has the Rector of Newington in attending one of the funeral services of one whom he calls his chief parishioner. The Rev. Canon Fleming and many other clergymen also took part in the various memorial services, and the Church of England is to be congratulated on being so well represented in these instances. While some would postpone any manifestation of Christian love to those who are outside their own Communion until ecclesiastical differences are adjusted, there are others who act more wisely, in the spirit of an eminent Christian who once said; "Let us not agree to differ, for that would be making light of truth, but let us love in spite of our differences."

We would call special attention to the Invitation issued by the Council of the Irish Branch of the Evangelical Alliance for the annual Day of

Prayer for Ireland (March 17), which appears in another column. The attention of our readers is also requested to the Fourteenth General Union for Prayer for the entire sanctification of the Lord's-day, which our readers will find printed in full in another part of the present issue. It is the more important as there is an effort being made to obtain the Sunday opening of the Chicago Exhibition, thus setting aside all regard for the sanctity of the Lord's-day. The Memorial of the Evangelical Alliance upon this subject, which we print elsewhere, becomes, therefore, all the more important, and we hope it will receive all the consideration to which it is entitled. It would be a deplorable falling off from the high tone on such questions which the English-speaking races have hitherto adopted, if the United States should give in to the latitudinarianism of the day and forget what is due to the religion of the Bible. We truly hope that the efforts to prevent this may be successful.

The controversy on the subject of the Higher Criticism (so-called) of the Bible, still continues both in the columns of the *Times* and those of the *Record*. Much valuable light has been thrown upon the whole subject by some able writers in the latter paper, especially by Dr. Wace, the Principal of King's College, who points out how utterly devoid of proof are the assumptions of the Higher Critics, when propounding their theories—and they are but theories—as to the history and sacred literature of the Jews. Canon Girdlestone, in an able series of papers entitled "Doctor doctorum" on the authority and accuracy of Christ's teaching, maintains, as against the propounders of the *Kenosis* view, that the word properly understood does not imply that our Lord, on becoming man, emptied Himself of the essential attributes of Deity, but only of its glory. Other writers confirm this view by showing that our Lord while on earth, though subjecting His will and action in all things to the Father, did not part with attributes which were essential to His person as God-man. Perhaps this is expressed as clearly as anywhere in John v. 19: "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise."

Good cannot but result from the free discussion of this subject if it be carried on in a spirit of reverence and subjection to the teaching of Scripture. Already, it is satisfactory to see in the letters to the *Record*, a chorus of disapprobation expressed in reference to the view put forward by a well known Mission preacher that our Lord's knowledge of the Old Testament was limited to what He might have known as a man. Even those who are so far in accord with the *Kenosis* view, as commonly understood, as to deny that He ever exercised His own powers of Deity on earth, yet protest strongly against any imputation of ignorance or defective knowledge in His teaching, believing that the Spirit of God given without measure to Him would have ever preserved Him from error as a teacher sent from God. The more the person of the Son of God is contemplated in the light of Scripture, the more do His essential glories and His unique excellencies appear.

The attention of members and friends of the Alliance throughout the country is called to the announcement in another column that the Annual Conference is to be held (D.V.) this year at Dundee. The invitation, which has been accepted by the Council, is signed by a large number of representative ministers and others, and it is hoped that this Conference, which is to commence on Sept. 26, will prove as profitable and interesting as that at Bath last October, and at Cheltenham and other places in previous years. It is now some time since the Alliance crossed the Tweed to hold their Annual Conference (the last occasion being the meeting in Aberdeen in 1887), and the present year's Conference takes the place of the Annual Christian Convention held at Dundee. It is hoped that a large number of members of the Alliance from all parts of the kingdom will make their arrangements so as to be present at the Dundee Conference.

The Evangelical Alliance has sustained a great loss in the sudden death, after four days' illness, of Dr. Donald Fraser, the well-known minister of Marylebone Presbyterian Church, where he has been an able and eloquent preacher for the last twenty-two years. He was one of the Honorary Secretaries of the Evangelical Alliance, and has often devoted his services on important occasions to deputation work of a public kind. In 1877 he, in company with the Rev. Wm. Arthur and the Hon. and Rev. E. V. Bligh, went on a mission from the Evangelical Alliance to the Evangelicals of Italy, and only last April he again visited Italy for the great International Conference at Florence, when he gave one of the principal addresses. Again and again he has spoken with great acceptance from the platform of the Alliance, at its annual conferences, and at many other meetings.

The subject of a national humiliation, on account of the prevailing sickness, has been much under consideration amongst the members of Council, and it was hoped that efforts of a private kind which had been made to stir up in high quarters a sense of the importance of such a step might have been successful. Unfortunately it has not been so; and the considerable abatement of the plague of sickness has, in the judgment of those most likely to know, made it too late now to hope for anything like a public or national appointment of a day of humiliation. There have been two important meetings—not to speak of more local and private gatherings for prayer—that convened to protest against the opium traffic, and that called by the Protestant Alliance, in both of which national humiliation on account of national sins was strongly urged, and earnest prayers offered for the removal of the epidemic. We still wish that some recognition of God's hand of a more national character could be hoped for, but we fear there is little reason to expect it.

We greatly regret to announce the approaching retirement of General Sir John Field from the Secretariat of the Evangelical Alliance on account of advancing years. The Council have reluctantly accepted his resignation, which they are assured will not sever his connexion with, or interest in, the work of the Alliance. They have fully considered the question of the future working of the Secretariat, and have decided that instead of appointing another joint Secretary, Mr. Arnold should continue as General Secretary, and that two ministers, one a Church of England clergyman, and the other a Nonconformist minister, should be appointed as Deputation Secretaries. It is hoped that thereby a considerable increase of interest in the work of the Evangelical Alliance may be looked for, especially from the cause of Christian union being pleaded in the pulpits of both Church of England and Nonconformity, in the latter of which this has hitherto only been done, as from time to time Mr. Arnold has had access to pulpits in various parts of the kingdom to make known the principles and work of the Alliance.

ASSURANCE OF SALVATION.

A SUNDAY-SCHOOL teacher was dying, and she gathered her scholars round her bed to say farewell to them. Addressing a little boy, she asked him, "Are you sure you are saved?" The child hung down his head, for he was not very sure; but this question was never forgotten, and he had no rest till, after studying the Scriptures, he came to the perfect conviction that his soul was safe.

This half-certainty is more common than is generally supposed. It allows a Christian to devote himself to good works and even to be very active, to pray, to speak exceedingly well, and yet all the time to be without the assurance that if he died suddenly he would go to heaven. If death presented itself he would be troubled and distressed.

It is by this that he can judge of his spiritual state. If he were quite sure that he was saved he would not experience this distress—this fear; he would know that he was exchanging a life of tribulation for a home of felicity, and he would have no regret.

It is important, then, that each one should ask himself the question, "Am I quite sure that I am saved?" In perfect health, and without reflecting much on the matter, he might say "Yes;" but if danger threatened he would hesitate, and he would recognise that he clings so strongly to life that he would not willingly leave it; he would feel a kind of terror at being launched into the unknown, just as if he were a worldling; he would like to get rid of this painful feeling, he would seek to reassure himself, and to submit; but it is none the less true that his faith has failed him, and he will accept his translation to a better world only because he cannot help it.

We have thought seriously about this state of mind, especially in witnessing the quiet and serenity of other Christians who meet the approach of death in perfect peace. We do not speak of some who appear to rejoice, and who talk loudly of their desire to depart. Alas! it is often those who die in sadness. Imagination has a great deal to do with their desire, and when the reality arrives they are painfully surprised. In the time of health God does not give us grace for a dying day; He will give it to us when the moment arrives. We must rest assured of that, and imagine nothing beforehand. I am certain that I have not that grace at this moment, because I do not need it; I want grace for living and acting, and it is on that that I must count to-day.

We have arrived at the conviction that it is assurance of salvation that is wanting. Many know that Jesus died for our sins, and they have accepted His sacrifice; but all that has been without any real desire towards Him, without much sorrow for sin, without fear of hell. There has been an easy-going hope that Christ has delivered us once for all, and then there has been little more thought about the matter. The calling and election have not been made sure.

This is a too common spiritual condition, especially in these days when conversions do not take place in the vivifying atmosphere of revivals, when people become believers without knowing it, without any soul trouble. Then there is no feeling of need to study the Scriptures, to seek for texts that give assurance, and to lean hard on them. There has not been enough anxiety to stimulate earnest seeking after certainty of salvation, and thus people pass through life with perfect tranquility who have no assured hope.

What is to be done to get Christians of that kind out of their peaceful state of mind and to persuade them that they have no certainty about their salvation? Must death itself come to arouse them? But while awaiting that, must they not question themselves seriously as to their ability to meet it? Why is their vague hope insufficient? Ah! it is because it does not rest on definite passages of God's Word. It has not been searched for, discovered, and tested; there has been no real anxiety to know that it would stand in the day of trial. Such Christians trust vaguely in the sacrifice of Christ, but this sacrifice is not the real foundation of their peace, they have not nourished their souls on it, they do not clearly *know* because they have not truly thought of it, that Christ really bore their sins in His own body on the tree (1 Peter ii. 24), that He was made sin for them (2 Cor. v. 21), that He has reconciled them to God by turning away the divine wrath from their heads on to His own (Isaiah liii. 6). They have not ruminated, if we may use the expression, on these leading truths, returning to them day by day to nourish and strengthen their faith.

Then, in the same vague fashion their daily little acts of disobedience have formed a veil between the face of their God and themselves. They do not know what to do with these sins of ignorance which weigh only too lightly on their consciences. It has not occurred to them to go to their heavenly Advocate and ask His intercession on account of them. They keep their burdens instead of laying them down; they groan under their burden and do not doubt that they are wrong in carrying what the Saviour desires them to lay down. All this constitutes a state of soul without joy, without transport, without vigour. Many satisfy themselves by engaging in Christian work; others content themselves by admiring those who are better than they, persuading themselves they could never reach such a high level.

The cause of the evil, we repeat, is in the want of a well-grounded assurance of salvation. It is necessary to recognise this, to take the Bible and search diligently for texts which assure us of the finished work of Jesus, that He is now in the presence of God for us, and that all His riches of grace are ours. Until this is done we shall remain without life and without strength: it will be a kind of vegetating, and we shall find ourselves face to face with death in a condition of inability to meet it without fear. We must know that Christ has borne all the terrors of death to deliver us from them, and that we may be persuaded that we shall experience nothing of the kind. His work of expiation needs to be more fully understood, better known, more truly accepted, in order to give us peace.

It is solely because one is sure of going to heaven and of being welcomed at the door, that one can see death approaching without terror; this must be a profound conviction, nourished in our hearts all our life long, and well founded on texts of Scripture, really to sustain us.

Take your Bible, then, seek in the Epistles to the Romans, the Galatians, and to the Hebrews* that which may re-assure you. Make of those texts a soft pillow on which to rest your heart and conscience, go over them each day, and you will find your hope increase; this will become a living hope, will console you for all your losses along the pathway of life and will sustain you in death. It will be "through the flood on foot" (Ps. lxvi. 6).

—From *L'Eglise Libre.*

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, Feb. 17, 1892.

"People of strong brain and powerful culture do not write novels!" Such is the declaration of M. Ledrain, in the preface to the last volume of his translation of the Bible now being published. Up bristled contradiction, of course, and from many quarters; but he manfully defends his position, and "maintains that it weakens a people to over excite its imagination. The modern novel in the greater number of cases gives no other result. Instead of strengthening the intellect by serious and powerful thought, as do history, philosophy, and science, it enervates, softens, weakens, and perverts it, by throwing it into a world of phantasy, and by bringing it continually into scenes unknown in real life. Verily, who will say that reading the dramas and fantastic stories daily pouring from the press, is not susceptible of occasioning a deep purturbation in the moral nature, the soul of the reader? The novel, as it is understood, and far too widely disseminated in the present day, is, in my opinion, a bad thing, leading astray and debilitating the imagination, especially that of women and young people." Such a warning is not superfluous! It is a grand thought, this juxtaposition of Bible fact and mawkish debilitating fiction, and it surprises one to see it occupying columns in the secular and far from religious press!

The Pope *interviewed*, is rather a new thing—and interviewed by a reporter! But the reporter was sent by the *Petit Journal*, whose daily issue is above *a million* copies. Leo XIII. declared it "his wish that political divisions should cease among the French Catholics, which only sterilise and weaken. The Republican is a form of Government as legitimate as other forms. The United States are constituted as a Republic and grow daily; the Catholic Church has developed there without having to contend with the State. The two powers agree very well, as they ought always, on condition that neither trespass on the rights of the other. . ." The intention of the whole discoursing seems to be to prepare the way for what is supposed to be the inevitable future in France, the rescinding of the Concordat and the cutting in twain of the State bond. The Pope speaks authoritatively, giving counsel to France, as well as to his own followers: "If she preserve wisdom and patience, if she avoids divisions which arrest her development and paralyse her influence, if she abstains from annoyances and persecutions, France will quickly rise to her important rank, and fill the glorious place which belongs to her in the world!" Will he be listened to? That is the question! Past history of the pepacy seems too well known to make it likely.

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* Rom. v. 8, 9, 10. Gal. iii. 13. Heb. ix. 26.

But we turn to our Protestant churches where here and there hopeful beams of warmth, and light, and increase appear, though but sparks in the dark expanse around. In Paris the Week of Prayer was rather less conspicuous than usual, but in several other centres it was well attended and accompanied and followed by much visible blessing.

"When a ship is leaky and a mutinous spirit divides the company on board, a wise man would say: 'My good friends, while we are debating the water is gaining on us. We had better leave the debate and go to the pumps!'" This solid advice of good John Newton is carried out most practically by the two widest-spread systems of evangelization in France, independent of the native old-time societies which are all at work in their different old-time spheres, and share in the blessing. We allude to the workers of the ninth hour and those of the eleventh. The venerable R. W. MacAll was surprised and cheered by the *fêtes* and public acknowledgment of Protestant gratitude which greeted the twentieth anniversary of his opening his first meeting in Paris, when called of God so strikingly and unexpectedly in 1871 by the bewildered *ouvriers* of Belleville: "We know not whom to believe, but we feel trust in you! Come and teach us!" And the devoted pair felt that it was of God and came to one and another of us to talk over ways and means. Very dubious were the prognostics of the timid; but some said: "Come by all means; if you have Abraham's faith you will get Abraham's blessing." And they did come, bringing their household, and commenced among the people who had called them, and soon loved them. We were at their first meetings—lighted over the door, primitive fashion, by a candle stuck in a slice of potato! But it sufficed to draw people, and who is he that despiseth the day of small things? Experiment after experiment, together with love and trust, gained the victory; and little by little the Mission, with its Evangelical Alliance practice of attracting all willing Christian hearts and hands, however imperfectly prepared, and letting them gain their experience by practice, has prospered and found favour; and 133 halls and above 100 official agents, besides voluntaries, with thousands of regular hearers, besides casual ones, have become an institution among the populations of various towns, and are acknowledged by the churches as helpmeets. In the pleasantly decorated Hall Philadelphie (rue Royale) the more private birthday presentation of a purse containing £180, by grateful friends of the work, on his seventieth birthday, surprised, cheered, and encouraged; and two days later the Church of the Oratoire was filled by grateful ouvriers (regular attendants of the Paris halls), and pastors and friends, who unveiled a timepiece with a statuette of Luther as a student singing, and offered it, together with an album of letters and signatures attesting good accomplished, and just gratitude to the venerable evangelist. A dozen pastors of all denominations took loving and active part in this gratifying and heartfelt and well-deserved demonstration.

The week following, the *workers of the eleventh hour*—the Salvationists—whose work extends, under the direction of the Commissioners Booth-Clibborn in Paris, over France and Switzerland, with 126 corps (and halls) and 455 evangelists, the most part natives, carefully trained in their *écoles militaires* before they start "for the field," greeted, in the Auber Hall, the *Maréchale*, on her return from a remarkable tour in the States and the Dominion, where she had spent four months with her Secretary (daughter of the late Napoleon Roussel, and wife of Staff Captain Peyron), and her brother Ballington Booth, going from city to city, where churches, far more than she could accept, were offered to her. The tour has been successful in all ways. The various meetings of welcome since her return have been enthusiastic. The Auber Hall is usually crammed on Sunday afternoons and evenings, a continual stream of new comers being brought in by the quiet—not very large—procession, and brilliant, but silent brass band, marching in various directions immediately before the afternoon meeting. Sometimes opposers try to raise a disturbance, but they are immediately quelled by the police, who at times accompany the *cortége* on their way back to protect them from unmannerly urchins. One day, two good policemen escorted two officer lasses who were giving notices of a meeting, helping them, and conversing pleasantly with them through a crowded thoroughfare. Sometimes cabmen going home the same way at night will pick up as many as his coach will hold, and set them down at the training home without fare. "We know you have good hearts and work for the poor!" is now a common saying. The meetings continue *powerful*. As many as *fifteen* came forward last Sunday in one hall, and *eight* in another, to kneel and seek salvation.

The *indirect* influence of these two missions throughout the churches and the land is incalculable. The Lord will reveal it to a wondering world "in that day," however it may be ignored at present by the greater number.

The blessed C. H. Spurgeon has been lately called home by his Lord from Mentone, whither he had gone for health. We heard his five wonderful discourses some years ago in Paris. Who could ever forget the sweetness of his "Nightingale Psalm" (Psalm xxiii.) in the American Church, or the thunders of his rapturous "glory to the Lamb" in the Oratoire? He knew the perils of rationalism, and took for his text, "I saw and behold a Lamb" (Rev. xiv.), and made the old Oratorian roof ring again with denunciation of error and proclamation of truth which swayed and thrilled the 1,000 persons present. Would that the echo of those words could sound again with his manly force and spiritual power there! The Rationalist (or *Liberal*) portion of the Reformed body rejoice in the fact that the consistory of this very church, and the orthodox pastor gave their votes last year to a rationalistic pastor when a vacancy occurred, in order to *satisfy fraternally the rationalistic portion of the congregation, and preserve union!* We can still hear the stalwart foreign preacher thunder forth, "Whatever will you do in Heaven? There, on the Throne, behold a *Lamb!* and all fall down and worship Him. You may be Mohammedans—call yourselves what you will, you are no Christians," &c. Go hand in hand downgrade! No, put on the brakes, that is what should be done! But it is *not* so done, and the Liberals rejoice and foretell the day to be at hand when all *will* join, and in every church the *Liberal* pastor will act side by side with the orthodox in each congregation, as in those of the Oratoire and of Passy! The evolution is not on the Liberal side, as rationalistic as ever; but that an insidious evolution has been preparing the way on the Evangelical side, no one can dispute, and wherever such joining of hands takes place it is on the down-grade.

The service on the occasion of England's national mourning for the young Duke of Clarence was solemnly performed in the Church of Rue D'Aguesseau in presence of the Embassy and representatives of the French Government and that of other nations. A memorial service was also held in St. George's Church, many Americans attended with the Incumbent of the American Church of the Holy Trinity; the Bishop Lewis of Ontario was also present. Much sympathy and real mourning were visible.

GERMANY.

[From our own Correspondent.]

Berlin, Feb. 15, 1892.

What I announced in my last letter has really taken place—the contest about the School Bill is very hot in the House of Deputies. The general debate lasted nearly nine days, and now the struggle is continued in the committee about every paragraph. It cannot be denied that there is a deep under-current of opposition against religion in the people. The Social Democrats proclaim it loudly, but among the other Liberal parties, the feeling is not much better; this shows itself when the influence of Christianity makes a claim to bear on public affairs. Count Zedlitz, in a very moderate way defended the Bill, stating that nothing was granted to the Roman Catholics which they had not at present, and that most of the clauses were representing the actual state of things. The Prime Minister, Count Caprivi, said plainly that it was a struggle between Christianity and atheism. A number of petitions against the Bill came from all sides, while the numerous friends keep more quiet, because they are in circles less accustomed to bring forward their opinions in a noisy manner. The greater facilities afforded for private instruction and private schools ought to be received with gratitude. Many people are afraid that the Roman Catholics and the Social Democrats might make too free a use of them—but their influence is powerful enough—and if times should ever come, like in Holland, when the national instruction becomes secular or irreligious, the right to erect private schools may get very valuable for earnest Christians. It is difficult as yet to see what the result of this struggle will be. Many months may pass before the fate of the Bill is sealed.

The opposition against Christianity also shows itself in the evangelistic meetings held here this winter. Repeated disturbances have again taken place, and it has been found out that the Social Democrats pay a number of young men sixpence each for making a noise in the meeting. Where will all this end? May it open the eyes to many people and show the necessity of further aggressive Christian work! Sometimes people feel the serious character of our times. When a few days ago the trial of the murderer, Wetzel, took place, who avowedly slew his victim only in order to be able to have for a short time the necessary money to enjoy his life, the coroner in very serious words said that our present society cannot be considered innocent of such fruits. Also the counsellor of the murderer spoke in the same serious strain. But many are still blind to the state of things.

The accounts from other parts of Germany show that the Week of Prayer is gaining ground. There was an increasing attendance this year. The meetings at Hamburg were especially blessed. They took place, as usual, in the French Reformed Church, and every night two brethren of different denominations gave short addresses. A larger number of pastors of the Lutheran State Church of Hamburg joined this time.

The Young Men's Christian Association, 34 Wilhelmstrasse, celebrated its ninth anniversary on the 29th of last month. The past year is the second one in the new house belonging to the Association. The number of new members decidedly increased. The tone of praise and thanksgiving went through the meeting. There had been no lack of funds; but the income exceeded the expense so that a small sum would be taken to pay off debts. The Association is practically beginning to be a home for soldiers. We have now two young and active truly evangelical army chaplains here, who are friends of the Association, and recommend it from the pulpit and privately. The officers also recognise it more now, believing it to be a help against the Socialist tendencies, which are brought to bear on the soldiers from outside. The consequence is that the Association rooms are now quite filled with soldiers on Sunday afternoon — very precious occasions for spiritual work.

Court Chaplain Vieregge, the successor of Mr. Stöcker, was introduced into his new office on Sunday, 24th of January, in the presence of the Emperor. He is an eloquent preacher and has had great influence in Bonn.

The new Archbishop of Posen, Stablewsky, has entered into his office. It has often been a reproach to our Government that it consented to an Archbishop of Polish nationality, and the fear is expressed that his influence might be as dangerous as that of Count Ledochowski. But the Government did not fare very well with the last German Archbishop Dindes. A German Roman Catholic is likely to do more in favour of the Poles in order to avoid the suspicion which his nationality naturally creates among the majority of his dioceseans. The new Archbishop, in his first pastoral letter, very cleverly assures the German Catholics that they were equally near to his heart, and he also urges the necessity to live in peace with the Protestants. Let us hope that those words will be followed by a practice of similar spirit.

Dr. Kögel, whose return to health seems impossible, resigned his general superintendency on January 1, and in a very touching letter took leave of the pastors and congregations of his diocese. At the end of it he affirms his full belief that the Word of God still has its old power, that the work of the Lord must be done faithfully, and that first of all personal conversion to Christ is necessary.

SWITZERLAND.

READERS of *Evangelical Christendom* will remember that the subject of the duty of Evangelical Christians in regard to the Slavery Question was brought before the International Conference at Florence last April, when a valuable paper was read by the Rev. Professor Ruffet, of Geneva. One of the resolutions subsequently adopted by the Conference was as follows: "The Ninth General Conference of the Evangelical Alliance met in Florence, requests the different branches of the Alliance to encourage National Anti-Slavery Associations on the basis of the Gospel, and expresses its desire to see such associations working as far as possible together and in a Christian spirit."

The Central Committee of the Swiss Branch of the Evangelical Alliance afterwards took up the consideration of the whole subject and presented a report, of which we give a summary translated from the French. At the assembly of the delegates of the Swiss Branch, held at Berne last autumn, Dr. H. Christ-Socin gave an important address, which is appended to the report of the Central Committee. We gladly give insertion to both these papers, in the hope that they may lead to more active interest being taken in this important subject by branches of the Alliance throughout the world.

Report of the Central Committee of the Swiss Branch.

The proposal to come to an understanding with the various branches of the Evangelical Alliance on the Anti-Slavery Question, which was put forth at the Florence Conference, has been carried into effect up to a certain point. The proposal has been put before the assembled delegates, who decided for immediate action, and have begged the Managing Committee to proceed accordingly. The Central Committee, therefore, is empowered to proceed.

Without waiting for Britain and America to state their views, the Central Committee have deemed it best to go forward at all risk, and has put itself in communication with the Secretary of the "Nyassa Anti-Slavery and Defence Fund," Mr. Ewing, and the latter has advised the Committee to support the work of the missions in Africa—principally that of Mons. Coillard. On the same day that Mr. Ewing wrote to the Committee the *Volksbote* published a letter by Mons. Ruffett, in which he said: "Brethren of Bâle, it is incumbent on you and on your honour to take the initiative in this matter, and you must act without delay." The Committee, therefore have sent to all the sections the recommendation given by Mr. Ewing, and have sent a short notice to the *Volksbote*, explaining their method of procedure. The three points put forth for notice are as follows: (1) To awaken all possible interest in the cause; (2) to exercise pressure on all Governments interested in any way in the matter; (3) to help on missions in their different spheres of activity in the territories in question. The majority of the sections have approved of these rules, and therefore a conference of delegates has been convened in order to form a special committee to work on the aforesaid base.

Owing to certain difficulties of a somewhat grave nature, the desire to establish an asylum for runaway slaves, or slaves who have escaped, it was decided to aid those who were liberated by means of war vessels which pursued and overtook the slave-laden ships. For such Freretown (after Sir Bartle Frere) was founded, and all slaves liberated through English or German instrumentality find their way thither, or to mission stations under English or German rule. It is not a grateful work this, as the slaves, though freed, cannot understand why they must not return to their homes, and regard their detention as a fresh condition of compulsion, not understanding the utility of the English or German protection. The freeing of slaves by paying an indemnity is objectionable, as experience proves that the system seems to become a trade in itself—a new business, so to say. The measures taken on the coast of Africa to prevent the transmission of slaves to other countries is a matter for devout thankfulness; but as long as Islamism prevails in the interior the trade, for certain reasons and ends, will go on. The report goes on to say: "For this reason, we consider the mission stations (the fortifications, or rather boulevards) as the chief obstacles or defence against the slave trade. These, we Swiss feel we can uphold and strengthen. We have no colonies, or soldiers, or vessels of war; we have not been invited to sign the Brussels compact, nor have we an old semi-barbarian

State even to protect, like Tunis, where, unhappily, slavery still exists and flourishes. But we have the Bible—the Word of God—and nothing ought to hinder us in carrying it to Africa. The Moravians have shown us what can be done when there is a will to do it. Why should not the Alliance originate a mission and work in this great field. The Bible Society of London and that of Bâle are founded on the idea of the Alliance. Why should the Swiss remain behind when the missionary spirit is awakening all around? . . Let the Swiss then set themselves to the work for the good of their coloured brethren and the glory of God, so that the Dark Continent may fulfil the motto "*Post Tenebras Lux.*"

It is desired that the Committee should meet and examine the matter thoroughly, and proceed to action as early as possible.—(Signed) Vischer, president; Schordan, secretary.

Summary of Dr. H. Christ-Socin's address given before the Assembly of Delegates at Berne.

The speaker began by asking whether the Alliance ought to participate in any way with the scheme of Cardinal Lavigerie. He answers "No," and for the following reasons:—

1. It is an *expedition* (*i.e.*, the Cardinal's scheme), one in which the weapons of war are used. For Alliance men that ought to be enough. The Kingdom of Christ is not of this world. "They who take the sword shall perish with the sword" (Matt. xxvi. 52). An armed force can never do any good. Difficulties will always arise, and then force is sure to be resorted to. These men under Lavigerie will sooner or later enter into conflict, and then what will be the result? Simply that there will be one more scourge of war.

2. The aim of the Cardinal may not be exclusively Catholic, but history has shown that the Roman Catholic Church is ever uppermost when and where she can be so, and woe be to the Protestant Mission where she dominates.

3. Does the Lavigerie enterprise offer guarantees with respect to the end it has in view? Not at all. The whole scheme is conceived on a plan impossible to realise, fantastic in form, and one which provokes the most severe criticism from those who are best able to judge, on African lines.

The only way to diminish slavery is to establish Missions. Wherever a mission station is founded the slave-hunting ground is curtailed. The history of the English and Scotch Missions bear out this assertion. We are an Alliance banded together to rekindle the true evangelical or gospel principle throughout the world, and if we throw ourselves into a mixed enterprise we shall lose our influence and our authority, and shall be entangled in an affair, half humanitarian, half mundane, but never truly evangelical.

Must we then remain passive? No, we must be up and doing. Dr. Christ-Socin goes on to say "that the difficulties of founding an Alliance Mission would be very grave, and the project hazardous. For half-a-century he has been on a Committee of Missions, and experience has shown how great are the risks. One or two young men sent as missionaries to Africa will not suffice, even if they have, *pro tem.*, adequate funds. The future of these men, and of the mission itself, must be looked to. Of the twenty brethren and sisters sent by Switzerland to the Cameroons, in a very few years the half of them succumbed, and an old missionary from the Gold Coast had to go to the remaining survivors in order to sustain their courage and aid them in all kinds of difficulty. There must be a *special organization* for an Alliance Mission, and ample funds to meet all needs. Instances have been known of one or two men going out and earning their bread by the sweat of their brow, whilst they preached the Gospel, and made it their main object. But such have been like meteors, appearing for a while and than vanishing, leaving but a limited trace behind them. Such is not consecutive and sustained work, and it is solid and persistent effort carried on year after year which is needed for raising an effectual barrier between the Arab slave-hunter and his defenceless victim."

"What then," the Doctor goes on to say, "can the Alliance do?" "It can, it seems to me," he says, "by its prayers and its alms sustain the missions already established in Africa, especially in Eastern Africa, where the slave trade is most prosperous; and the horrors the most aggravated. Let us help on the English, Scotch, German, and Moravian Missions which are already working in Africa. Let us address a letter of sympathy to them, and cheer them on, and especially let us get funds together to enable them to carry on their work successfully. Such a plan may not be very attractive, it is not brilliant or striking, and may appear scarcely worthy of the Alliance. But it is practical and simple, and efficacious, and one which will spare us many regrets. Ought a Society to be formed especially for this purpose? This seems to me to be a secondary question. Some may say by acting in this manner, are you not standing by looking on rather than throwing yourself into the arena? I reply, is it not wiser, if we have not the necessary forces, not the strength needful for the combat, to be content to wrestle in prayer, and send out our offerings? The patience of Livingstone has done more for Africa than twelve legions of crusaders. May God give us grace to do our duty without being drawn into unwise and futile enterprises!"

GREECE.

[From an occasional Correspondent.]

Athens, Feb. 18, 1892.

After alluding to the Gospel work of the past year in Greece, our correspondent refers to the attack made upon the Evangelical Church in Athens, and says:—

"You doubtless have already heard through the press of the events of last Sabbath when, through the insufficiency of the police, the crowd, after a prolonged bombardment with stones, bricks, &c., while fifteen of us were shut inside, finally succeeded in breaking into the building, and despoiling it of everything it contained, appropriating what pleased their purposes and destroying the rest. In the midst of very great danger the Mighty Hand of our God was with us, and everyone escaped with his life and without really serious injury to person. The Government is making examinations, and it is to be hoped that the ringleaders will be condemned. We feel very deeply not only for the loss and the possible hindrance of the work, but for the dishonour to our land when such a thing was possible. The respectable part of the community are unanimous in condemnation, and the press has taken a decided tone about it, so we hope that the stain may ultimately be removed, and that it may be overruled to the futherance of the Kingdom of Christ. Will you not make it a subject of special united prayer?"

CHRISTIAN LITERATURE FOR INDIA.

Our old friend, the *Christian Vernacular Education Society for India* has changed its name, and will, in future, be known as the Christian Literature Society for India. In a circular recently issued by the Committee and signed by the Rev. James Johnston, the secretary, the future work of the Society is stated in the following terms: "It was the desire of some members of the Committee to include China in the sphere of our operations, and many circumstances seemed to favour such a proposal. But after a careful consideration of all the conditions, and the difference of opinion on the subject, it was felt that to make so important a change on a division, by a small majority on either side, would be injurious to the Society. The motion was therefore withdrawn in the most brotherly spirit, and it was unanimously resolved to confine our operations to India as heretofore. *First*, because the field is so vast, including a population of 285,000,000—a fifth part of the world's inhabitants. *Second*, because so little has yet been done to overtake the work to which we are pledged in that country. *Third*, because the Society is a "Memorial of the Mutiny!" an historical event, which was marvellously overruled by Providence so as to result in the millions of India being transferred from the control of the "East India Company" to the direct rule of the Queen and Parliament of this country; giving to Indians the privileges and claims of citizens, and imposing on Britons, as the electors of a representative Government, the responsibility of rulers of that great Empire, which God has given us by a covenant sealed with the blood of martyrs and heroes."

. . . .

"The Circle Schools in Bengal, with their 8,000 pupils, and their Training Institution at Ahmednagar, will be continued in full efficiency as a valued and useful part of our work. The great missionary societies of Great Britain, the Continent, and America, are educating 250,000 children in Christian schools and colleges, and the Government and Native schools now include nearly 4,000,000 pupils, with improved class-books, for which they are largely indebted to our agent, Dr. Murdoch, so that the need for extending this kind of agency is now less urgent—Christian books for readers is the crying need of the day for India."

. . . .

Another paragraph in the circular states: "The Society has issued, since its origin thirty-three years ago, more than 15,500,000 books and tracts of all kinds, and by the last report it will be seen that more than 1,000,000 were published last year—more than double the annual average for the whole period. But what are even 1,000,000 books a year among the 12,000,000 readers taught in Government and mission schools. A million new readers are added to this number yearly, with appetites which must be fed on wholesome literature, or they will devour impure and infidel books, with which many are already corrupted. The taste and habits of readers must be cultivated. Novels and bad books are in demand, and the worst are sold in millions yearly. The sooner pure and Christian literature is provided in an attractive and cheap form, the sooner will depraved appetites be reclaimed, and the youths, issuing from the schools at the rate of 1,000,000 readers a year, be saved from the corrupting influence of the vile works now issued both by the Native and some portions of the English Press."

Members of the Alliance naturally feel a great interest in the Society, as it is the largest and by far the most important of those Christian agencies which have had their origin in the Evangelical Alliance. The Christian Literature Society for India in its forward movement is, therefore, heartily commended to the sympathetic support of members and friends of the Alliance throughout the country.

It is only necessary to add that the offices of the Society are in the Alliance House, 7 Adam Street, Strand, London.

SOUTH AFRICA.

A THOUSAND MILES WITH A BIBLE CARRIAGE.

Notes of a Colporteur Journey, by Messrs. ROBERTS and CAMPBELL, of the South African Auxiliary, Cape Town.—Extracted from the *Bible Society's Reporter*.

I HAVE thought that a few stray notes on colportage work in South Africa would interest the readers of the Society's Journals. Here they are, and I trust that they may make the work of our South African Auxiliary more familiar to our friends in England and elsewhere:—

Starting from Johannesburg, the "Golden City," about the middle of November 1890, and after eight days and nights rumbling and tumbling in a passenger waggon drawn by a span of twelve mules we reached Kimberley, the diamond mining centre of South Africa. Here a Bible carriage, together with a stock of Bibles, were awaiting us; having been forwarded some time previous from Cape Town by the Rev. L. Nuttall, secretary of the South African Auxiliary.

The work of buying horses, cooking utensils, &c., having been completed, we were eager to begin our journey across the South African Karroo (desert).

We started on December 11, a bright clear morning. All nature seemed to smile on us, and wish us God-speed on our mission of peace.

Ninety miles had to be travelled before we reached another town, and this meant two days and a half travelling over the open plains, with little or no protection, under the fierce rays of an African sun. Nothing of interest occurred until we reached Modder River, distant about fifteen miles from Kimberley.

The river was nearly full in flood, and we experienced some difficulty in crossing; one of our horses dropping nearly out of sight into a large hole. The cart of course followed suit, and very nearly sent its occupants into the river. However, we succeeded at last in gaining the opposite side, a little wet, but on the whole none the worse for our adventure in the middle of the stream.

Farm-houses were called at on the way, and with very few exceptions a Bible was sold in each; tracts were also distributed and a few words spoken to the farmers. In this way we reached Hope Town on Saturday, 13th.

Sunday morning was spent in going from house to house distributing tracts, and inviting the people to come to an open-air meeting to be held on the "Market Square" some hours later. The afternoon found us at the place appointed, but not a solitary individual had come to listen to us. We began to sing a hymn—"Whosoever will," and the children of the place came running to see what sort of people we were. "There is a fountain filled with blood" was then sung, and by the time we had finished it we had a congregation of all sorts and conditions of men and women. We told them "the old, old story;" the people were interested and listened with great attention.

Monday morning found us going from house to house with our Bibles, selling one in nearly every house. On Monday evening another Gospel meeting was held in the open air, and the people came in crowds to hear the glad tidings of salvation.

The following day we again went round with our Bibles and met with fair success; the evening brought our stay in Hope Town to a close with another splendid open-air meeting.

When leaving the town in our cart we were met by several of the inhabitants, who desired us to prolong our stay. On being informed that we could not at present see our way clear to do so, we were met with the question: "Could you not send some one to us to preach to us the simple Gospel of Jesus Christ? Remember that souls are perishing here as well as elsewhere."

De Aar was the next place to be visited. There are not many farms in this district, no vegetation to be seen, nothing as far as the eye could reach except barren plains and waterless rivers.

De Aar was reached after two days' weary travel across the plain. It can scarcely be called a town, just a few houses and some railway works—De Aar being a junction station about 150 miles from Kimberley in the midst of a vast wilderness. Soon after our arrival we set to work with our Bibles, going from house to house, selling the Word and giving away tracts; we did not sell many Bibles here, but the Religious Tract Society's books were eagerly bought.

Britstown was next visited, a small place about twelve miles from De Aar. A few Bibles were sold here, the Gospel was again proclaimed, and the following morning found us on our way to Victoria West.

Farm-houses were now more plentiful, each one was called at and, with very few exceptions, Bibles were eagerly purchased.

The next day—it was Christmas—found us still travelling over the burning plains. We sat down to rest about twelve miles from Victoria, our Christmas dinner consisting of dry bread, tea, and three roasted potatoes each, eaten in the open air.

On the evening of Christmas Day we arrived at Victoria. I shall never forget the scenes I beheld in this place. "Bacchus" indeed rules supreme here: men and women were rolling about the streets under the influence of strong drink. Words fail to convey to the mind the scenes of degradation and misery which I beheld, on visiting the "*Crook*,"—the location of Hottentots and Bushmen. It seems to be the highest ambition of these poor people to get drunk—one poor fellow going so far as to say: "If you take away my drink you can also take away my life, for life would not be worth living without drink."

We remained here three weeks selling Bibles, distributing tracts and proclaiming the glad tidings of salvation to white and coloured people.

Beaufort West was the next place to be visited, two days' journey from Victoria. Nothing of interest occurred on the way—Farms were at times seen and regularly visited, Bibles offered for sale and a word spoken for the truth.

Before Beaufort was reached we had a severe thunderstorm, and those who know what an African thunderstorm means will guess that we were very soon wet through. We arrived at Beaufort, and experienced great difficulty in getting stabling for our horses. At last a place was obtained, and we were congratulating ourselves upon having got out of the difficulty, when to our surprise the landlord of the hotel came and informed us that he would not keep us upon his premises! Another place was at last obtained, and then we began to think of changing our clothes, which by this time were about as heavy and as wet as they possibly could be.

The following day being fine, we set to work with our Bibles, selling a good many copies, mostly Dutch. Prince Albert was the next place to be visited. We had now to travel through what is known as the "Great Karroo." Two days' journey through the forest brought us to Prince Albert, a small Dutch town lying at the foot of a huge mountain. A good many Bibles were sold here; the people treated us with great kindness, two meetings were held, and on the whole our visit to this little place was quite a success.

Ladismith was the next place to be visited. Lovely scenery is to be seen in this district, long ranges of mountains to be climbed, a beautiful mountain pass to travel through—Mallistein Pass, troops of baboons escorting us through the Pass, keeping, however, at a safe distance from us; every now and then breaking the death-like stillness by their loud barking, which made the mountains ring again with the noise.

Ladismith was at last reached. It is a small Dutch village. A good many Bibles were sold here during the day, a meeting was held in the evening, and the following morning we were again on our way, making for Berryadale.

We wanted to reach this place on the Saturday in order to hold Gospel meetings on the Sunday, but were compelled to stop on the banks of a river. No fording was possible, as the waters were coming down with great force.

These rivers break into flood very suddenly, at times carrying everything before them. We were now in a serious fix. Our stock of provisions was exhausted, we had no food for the horses, and not a blade of grass was to be seen. We were in this state for about twenty-four hours. There was not a house for miles behind us, but just over the river were two farm settlements, the inhabitants enjoying themselves in the land of plenty, while we unhappy wanderers were without a morsel to satisfy the cravings of hunger. Suddenly, however, the stream subsided, and we were able to cross and soon found welcome and rest.

Berryadale was reached on the evening too late to do much, so we pushed on to Montagu, at which place we arrived on the Monday.

From Montagu we went to Robertson, and here we had decided to rest ourselves and our horses before continuing our journey to Cape Town, where we were to report our work, obtain new supplies, and start again in the good work.

HINDRANCES TO THE SPREAD OF THE GOSPEL IN AFRICA.

THE progress of the Gospel in Africa is retarded by several causes, some peculiar to the country, some common to the whole field of the Church's work.

1. The first of these, and the most difficult to overcome, is the *stolid indifference of the African race*. Life moves on with the native from year to year with little change or excitement, and when these do come to him, his own fortune and that of his fellows is usually the same. A dull, dead monotony runs through his whole career, from the day that his mother gives birth to him in the outskirts of the forest, to the day that his friends wrap up his dead body in his sleeping-mat, and carry him out to his last long sleep in the same forest ground. He has no end to live for, nothing to aim at. His round hut is soon built with a few poles, a load or two of bamboos, and a few sheaves of grass. His garden does not exact much labour, and produces its crop with but little exertion on the part of its owner. His wardrobe is not extensive; the bark of a tree satisfies his immediate wants in this direction. The African has therefore little incentive to do aught else than live out aimlessly the life God has given him. His religious feelings are limited to a reverence for his dead ancestors, whose shades he occasionally tries to propitiate by an offering at their graves of a little flour or a small potful of native beer. Of religion as we understand it he has none.

To rouse the African out of this sleep, to make him feel that there is a higher power to influence life than either the coldness of his skin or the emptiness of his stomach, to give the native a motive to exertion, a craving for something higher than his present almost animal existence—this is the aim of the African missionary.

2. A second obstacle to the progress of God's Kingdom is the native *fear of supernatural powers of evil working him ill*. These in fact seem to be the only powers which at present suffice to rouse him from his natural lethargy. They arise from ignorance in the first place. The African is surrounded with the dread facts of life —misfortune, disease, death. None of these he can explain on any natural grounds. Of the simplest physical laws he is utterly ignorant. So he seeks for a cause in the unseen powers of charms, witchcrafts, and medicines. By the aid

of these agents he explains the phenomena of life which are beyond the limited range of his knowledge. His life is full of the terrors of such hidden forces. To give up any of his ceremonial dances, to allow a relative's death to pass without finding out the cause—and the cause is usually a person—to start on a long journey without his bundle of charms, to go hunting without the medicine that will guide the bullet to its prey—to do any of those would be to open the gates for a hundred misfortunes to overtake him.

It is the Church's task to explain life to the African, to show him how its ills may be avoided and its diseases cured by natural means and human skill and to bring him to feel a higher power than witchcraft or the "evil eye" ruling over all.

3. The *climate* of Africa has kept the African in the rear of the races of the world. Civilisation and Christianity for centuries failed to cross that unhealthy belt of coast line; and the graves of explorers, traders, and missionaries, that line like milestones the great highways into the heart of the continent, tell of the great revenge that Africa is exacting for all its wrongs in the past. It is only within the past decade that this barrier has been broken through. The solitary explorer of ten years ago, toiling on foot at the head of his native following, the missionary living alone hundreds of miles from the remotest outskirts of civilisation, with his books and the graves of his dead comrades as his companions, have given place to the well-organised caravan, to the steamboat and the railway, or to the well-manned, well-built mission-station, replete with every necessity for work in Africa. Yet even with all these advances Africa still calls for the sacrifice of a Parker, a Mackay, or a Bain.

Till this problem of the climate has been solved as far as it is solvable, till the European can be taught to *live* and not to die in Africa, we shall see but slow progress in the coming of God's Kingdom there.

To overcome these obstacles is the work of every mission and of every missionary. The problem of Africa must be faced in all its phases. The needs of the African must be considered—his needs as a man, and a man with a body as well as a soul. The missionary must use every lawful means which God has given him for this purpose. Anything to awaken the African out of his indifference and slumber! Mission work should therefore be carried on on such lines as to render it possible to overcome the most if not all of these obstacles which Africa places in the missionary's way.—*London Missionary Chronicle.*

JERUSALEM.

THE Rev. A. Ben-Oliel writes from the Presbyterian Alliance Mission and Church in Jerusalem as follows:—

"For many years, while labouring in the Mission-fields of Rome, Jaffa, &c., it has been my privilege to record the observance of the Week of Prayer,—a happy institution of our beloved Alliance. I am glad to say it is observed in the Holy City also—the City of the Great King; and I have had the happiness of attending it both last year and this. It is conducted by the missionaries of the London Jews' (Episcopal) Society, in unison with our Lutheran brethren and the native Arab congregation of the Church Missionary Society. It was delightful this year to hear the Word, addresses, and earnest prayers alternately in English, German, and Arabic. There is an annual Day of Prayer for Missions also, when Judeo-Spanish and Hebrew are heard likewise, and the last time the privilege of offering prayer in the sacred tongue was conferred on me.

"An allied Association (the Young Women's Christian Association) has taken deep root in the Holy City. It was originated during a visit of Mr. and Mrs. Hind Smith over a year ago, when seven members joined at a meeting in this Mission house. At the celebration of the first anniversary by a social gathering, in this house also, there were seventy-seven members enrolled; now there are over eighty, embracing almost all the English-speaking Christian ladies in Jerusalem of all ages, with a good admixture of Germans, Natives, &c. Mrs. and the Misses Ben-Oliel, and many others, have thrown their hearts into it, and the Young Women's Christian Association is now a power for good in the City of Redemption.

"Out of the Young Women's Christian Association another beneficent association—a Blue Ribbon League—has sprung up, born also in this house, and singularly, starting with seven members likewise. May it grow and flourish; for, alas, drunkenness is spreading here.

"When my friends of the Alliance last heard of me, in April 1889, I was labouring in Jaffa. Shortly after, the British Jews' Society got into financial straits and relinquished that mission station, and I felt strongly a Divine call to the Holy City; and we came up, trusting wholly on the Lord and His unfailing promises. And He is graciously raising up for us helpers and co-workers in different lands. My earnest aim is to bring about the union of all here, where the Son of God offered that Divine prayer for the unity of His Church (John xvii. 21); and I rejoice and thank the Lord for the success He is giving to my humble efforts, and the wonderful way in which He is bringing to me the higher class of Jews, generally so difficult of access. I solicit the prayers of all members of the Alliance for God's blessing on labours in a field consecrated for ever in the heart of all believers. Brethren, 'Pray for the peace of Jerusalem: they shall prosper that love Thee.'"

CONGO MISSION.

We extract from the *Missionary Herald* of the Baptist Missionary Society the following interesting account of evangelistic itinerating work by the Rev. Percy E. Comber, of Wathen Station:—

"You will remember that we have divided the country around us into four districts, the boundaries being, roughly, lines drawn north, east, south, and west from this station. My district lies between the eastern and southern lines, and embraces a country swarming with villages and hamlets, and including some fine large towns. Hitherto, in my itinerations, I had confined myself to working those towns which could be reached in twelve hours' actual marching from this station, and although spending ten days at a time in going from village to village preaching and teaching, I was never more than two days' journey distant from the station, and in this way I have visited altogether some sixty villages, and on each journey I have discovered some new cluster of villages not known before, so that our map of the surrounding country is being rapidly filled in. You may think, perhaps, that I ought to be satisfied with having such a field for work without going further; but having given the people in these nearer towns a chance of hearing the Gospel, I felt constrained to go still further. Starting, then, one morning, with half-a-dozen of our school-boys, to carry such things as chair, medicine case, lunch basket, &c., and to help in the singing, we marched till about 4.30 p.m., when we reached the town of Matadi, having stopped twice on the way to preach in a couple of villages *en route*.

"Matadi consists of a cluster of four villages, presided over by four petty chiefs. This town, being but four hours' march from here, has often been visited, but the people are so given to palm wine drinking that it is difficult to get an intelligent hearing. The chief of one of the villages, however, always seems ready to listen to our message; he also does his best to keep the people together for a service, and on this occasion he came and sat beside me as I took my supper and talked about the country customs, the white man's influence upon them, and the difference between Bula Matadi's white men and God's white men. As an instance of the influence of the Government on the natives here, he said that before Bula Matadi came into the country, two men would be walking on the plain, and if angry words arose, one would kill the other without fear, and then boast of his deed. A man never dared to sleep alone in his hut at night, for fear of being killed; but now, the people dare not commit such lawless acts because of Bula Matadi. Whereas many of the actions of certain Goverument officials are high-handed and destructive of peace, yet it is interesting to see that the general influence of a governing body in the country is doing much to put down the savage lawlessness which is so natural to these African races.

"After talking for some time a man came to call the chief away. I asked where he was going; he looked abashed and said that the other chiefs had sent for him to drink palm wine. I knew what that meant, so I had a big pot of tea brewed, and invited them all to come and drink with me. They came, and we had a long talk; but, alas! as the shadows darkened, the noise of their drunken revelry made me sad with the thought that my words had been lost on them.

"Leaving Kasantu, we returned a roundabout way, visiting many towns during a march of five days, which brought us to the town of Tungwa. There is a Tungwa in Mr. Bentley's district; this is not the same. This town is within four hours' march from our station, and is a very convenient centre for short itinerations. I have therefore visited this town more often than any other; and although I cannot affirm that we have any converts there, yet I can safely say that nowhere in all my district do the people show such a desire to be taught as at Tungwa. At their own suggestion, and altogether at their own cost, they are building a house for me—a good large building with two rooms, one for me to sleep in when I visit their town, and the other, a much larger one, in which to hold services and to conduct a school; and they want us to find them a teacher from among our bigger boys to teach them during the intervals of my visiting them. The house is not an ordinary native grass house; the walls are eight feet high, and are made of bamboos, the four windows and two doors all being made by themselves. They bring fowls to us to pay for the nails which they buy from us. There is one man who is the leader in this good work who, I feel sure, is not far from the Kingdom. He has been a great help to me in my work among those towns. He has sent his son to our school, and this lad has this last week professed to love the Saviour, and I have great hopes of him. He is supported by the young people at Hampstead, and his name is Ntinani. I stayed two days in this town of Tungwa. The house is only now in course of building, so I lent them a hand at it. From Tungwa I returned to the station here, where I found all the brethren well.

"I must not make this letter longer. I should like to have written about my boys, two of whom are shortly to be baptised here; and three others have professed their faith in the Saviour. I cannot tell you how glad my heart has been at these blessed encouragements. How much of this blessing is due to the loving and gentle influence of her whom God has recently taken from me I know not, but this I know, they all loved her."

◆

Missionary Notes.

Lucknow.—Taking a few essentials and my lantern, I drove out to Mow, a village about fifteen miles away. Our usual programme was this, *chota hazri* [little breakfast] at six o'clock. At seven the two catechists came, and after prayer for a blessing on the message about to be delivered, we walked to a village sometimes a mile away, sometimes two, three, four, or even five. On arrival at the village we would proceed to the headman's house. Here a bed would be brought out for us, and we sat down. After singing some one or more of the curious hymns, which are nearly all chorus, the catechists would read and preach. On one or two occasions I spoke by interpretation. Some fifteen or twenty men would usually gather round us. As a rule, a few questions were asked, and, once or twice, something of the nature of opposition was offered. On the whole it was very quiet work. They would often say, "We like your words," "How beautiful your words are, but we cannot act upon them *now*," or, "Your words are beautiful, but we do not care to believe them." An increase of 30,000,000 souls in India in ten years! Has Christian effort correspondingly increased? The thought of the magnitude of the work and the littleness of our results almost overpowers one. Oh, what are we among so many? What has hindered the Lord from using us in the North-West Provinces? I know the people are ignorant—the Mohammedans are bigoted, and this one of the strongholds of Satan—but God's hand is not shortened that He cannot save. Oh, do let us be earnest in our prayers, and fervent too! And may God show us what is wrong in us, or in our way of working, that we do not have showers of blessing. The magic-lantern proved a great attraction in the villages. Mr. Birkett visited this station afterwards, and baptised an inquirer with his son. This is the first baptism that has taken place in the village. I was talking a little while ago to an educated Hindu; I have often talked with him about Christ. He says, "Let us talk about rupees." I always ask him, "What are rupees in comparison with Eternal life?" "But I have great fear," he says, "that you will convert me." [By the way he attributes all conversions to Christianity to one of two causes: 1, money; 2, magic.] Though this man was educated in a Christian school and has learnt and forgotten much about Christianity, yet I have faith to believe that God is stirring his heart, and that in due time he will know Christ if not Christianity. Pray for him, and for others to whom as occasion offers I tell the good news of the Gospel of Jesus Christ.—Rev. J. N. Carpenter in the *Church Missionary Intelligencer*.

BUENOS AYRES.—A Spanish and Italian Mission has been carried on for the last year by Messrs. C. W. K. Torre and T. McCarthy in Buenos Ayres. The meetings are now held in a private house, with a full room and attentive audiences. In answer to earnest prayer, three young men were led to stand up before the others as witnesses to the power of the Gospel. Others have since decided for Christ, filling the missionaries with joy and gratitude for these souls. A spirit of inquiry and desire for further teaching in the Word has sprung up amongst these new converts. It is now necessary to rent a suitable hall for the work, which is much cramped at present. A Sunday-school has also been started, but difficulties have arisen through the Romanists opening a free school with food and clothing for those who will have nothing to do with the "Protestants." The needy ones could be supplied if the Christians in England would take to heart the need and condition of the poor souls here. A Christian lady having offered her services gratis, a day free school has been added to the work. The following incident will encourage tract distributors. A tract was given to a woman who lived in a large conventillo or poor tenement. Her husband lay very ill. She could not read; but her daughter, who visited them that day, read it to her dying father. It was news for the poor man, who drank it in. Over and over again she had to read it, especially the Scripture (Heb. iv.), "Seeing we have a great High Priest, who has passed into the heavens, let us come boldly to the throne of grace." Death was drawing near, the man lost his speech, the neighbours, alarmed, wanted to send for the "cura"; but the poor man forbade it, pointing to the tract and then up to Heaven, and soon in peace passed away. His wife said she knew her husband had gone to heaven, adding "This tract is the best present I have ever had. I shall always keep it." Those who know of this large and densely-dark population will rejoice that such efforts are being made to spread the knowledge of full and free salvation. Any aid for the work will be thankfully received and forwarded to Buenos Ayres, by Mr. W. Barnett, Oakridge, Redhill.

FIRST BAPTISM AT TAVETA, EAST AFRICA.—St. Paul's Day, January 25th, when we are reminded of the work of him who may, I think, rightly be regarded as *the* travelling Apostle, falling as it did on a Sunday in 1891, seemed very suitable for the gathering of the first fruits in Taveta, and so it was chosen for it, and a day of joy and gladness it was. The candidate was Nene, of the clan of the Wandigirri of Taveta. From the beginning of September 1889, but more systematically from January 1890, he had been under instruction. At the outset he knew nothing, but he quickly learned to read, and always was a most enthusiastic scholar. I cannot say there was a day when he turned round from serving Satan and began to serve the Saviour. He never seemed to doubt the Word of God, that man is sinful, that the Son of God came down from heaven to save him. As soon as he heard the voice of Jesus saying "Come," he came. On August 27th last, as we were walking on the road from Taveta to Mochi he told me I might write and tell the elders who had sent me "that there is a boy here beginning to love Jesus." And in November, when we had discussed and chosen what should be his new name (Yohana—John), I caught him writing for himself the prayer, "I beseech thee much, Lord Jesus, bless me in this name that I shall receive, that I may love Thee more, even as John loved Thee, that I also may love Thee." When January came I had no doubt at all that he was ready. The day was beautiful, and after early prayer in a nook by the wayside together we called our little congregation, and when we were assembled we went down to a little grassy island in the river at Taveta. Besides the candidate, there were his mother Yeyo and two other women (one of them the mother of Kadeghe, now a catechumen), a married brother of Nene's, and another man who always is an eager listener, three small children whose names

I do not know, and seven boys who were being taught as opportunity occurred. The service was in Kataveta—*i.e.*, the language of Taveta — very slightly shortened from our own. There were no godparents, for there were no Christians there to act as such. When all the questions had been put and answered, I took his hand, and we stepped down together into the water, which just reached our knees. Then he knelt down, and, as I told him, bowed so as to let the water pass completely over him, *dead unto sin*—and then rose up, *alive unto God*, to receive the token of his enlistment in the army of the Lord. Yohana from the beginning has been more than my right hand to me. He is an excellent interpreter, and has now begun to print on his own account. I ask your prayers that others may follow in his footsteps, and that before long there may be a missionary resident in Taveta to reap the harvest that is surely awaiting only the labourer to come.—Rev. Albert R. Steggall, in *Church Missionary Gleaner*.

UGANDA.—The political outlook is by no means free from anxiety. Mwanga's adhesion to the Roman Catholic party gives it a certain measure of popularity, and some of the chiefs who were appointed to their office and the lands attaching to the office by the Protestants on the recovery of the country in October 1889, have subsequently declared themselves Roman Catholics. Hitherto when this has occurred, or when a Roman Catholic holding office has become a Protestant, the office and lands have been given up by such chief, and the party which he has left have appointed his successor; this was considered to be involved in the agreement mutually arrived at before Mwanga was restored. Now, however, the Roman Catholics are making a determined effort, on the plea of "religious liberty," to secure for chiefs changing their adherence the retention of their privileges. The Protestants, on the other hand, manifest apparently no invincible objection to the other party's proposals if only they can satisfy themselves that religious toleration and other rights of free subjects will be secured to them when their political influence has been surrendered. It is reassuring to learn from the Imperial British East Africa Company that Captain Lugard is not likely to allow the terms of the concordat between the two parties to be broken, at all events for the present. Meantime the open doors are multiplying. Mr. Pilkington sends a rough map showing the divisions of the country the chiefs of which are asking for teachers. Thirty-six chiefs have offered each to build a house and to maintain a European missionary if men will go and reside at their places. Two such stations, besides the capital, are occupied at present. —*Church Missionary Intelligencer*.

FOURTEENTH GENERAL UNION FOR PRAYER FOR THE ENTIRE SANCTIFICATION OF THE LORD'S-DAY.

APRIL 8—10.

THE Rev. A. Campbell, of Montrose, sends us the following:—

The "Invitation to Prayer" in April 1891 was published in twelve languages and dialects. The number of copies circulated in a separate form was 279,000, bringing the number up to 2,401,500 since the Society was formed in 1878, besides a wide circulation by periodicals. Various movements to secure the Sanctification of the Lord's-day call for redoubled efforts and increasingly fervent petitions that they may be successful. It is, therefore, earnestly hoped that Christians everywhere will unite in this renewed call to universal prayer for the objects specified.

EX. xx. 8—"*Remember the Sabbath day, to keep it holy.*" REV. i. 10—"*I was in the Spirit on the Lord's-day.*" MATT. xxviii. 19—"*If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*"

Subjects suggested for prayer and praise:—

1. *That the forthcoming Exhibition in the United States may be wholly closed on the Lord's-day.*

Great efforts are being made by the opponents of Sabbath Observance to open the Exhibition of 1893, in Chicago, on the Lord's-day, contrary to the universal practice which has hitherto existed at the

Exhibitions of English-speaking nations. Were such a movement to succeed, it would be a great blow to Sabbath Sanctification both in the United States and throughout the world. It therefore concerns every part of Christendom to seek that such a calamity may be prevented. Among other means, it is urged that unceasing supplications be made that the friends of the Sabbath cause who are engaged in promoting the Exhibition may be successful in securing its closure every Lord's-day. (Read Isaiah lviii.; Jeremiah xvii. 19—27; Exodus xxiii. 12, 13; Nehemiah xiii. 15—22.)

2. *That the efforts now made to secure the shutting of Post Offices on the Lord's-day may soon be successful.*

This is an important subject both in itself and in its bearing on the advancement of Sabbath Sanctification in other departments. The amount of Sabbath labour in Post Offices is enormous, and cannot be justified on the ground of necessity. The example of London, containing more than 5,000,000 inhabitants, not receiving a letter or parcel during the whole of the Day of Rest, is a standing testimony to the world of the non-necessity of a postal delivery anywhere on the Lord's-day. The great multiplicity and acceleration of the mails during the week render Sabbath postal labour still less excusable. May wrestling in prayer not cease till the object is gained. (Read Deut. v. 12—15; Romans xiii. 1—8; Jeremiah xxxi. 31—34; Hebrews x. 15—25.)

3. *That Concerts, Secular Studies and Amusements, and the Publishing of Newspapers, and other business on the Lord's-day may cease; and that the use of conveyances in attendance at Divine Worship may be everywhere discountenanced.*

The pursuit of pleasure on the Lord's-day is sadly prevalent. Many places for business also are open, in which not a little traffic is carried on; among others, those for the sale of intoxicating liquors, which are a source of special temptation on the Lord's-day in every country where such exist. The practice, likewise, of hiring conveyances in attending public worship is one which encourages Sabbath-travelling for other purposes. This might be avoided by the people in towns selecting, as far as practicable, places of worship so near to their own dwellings as to enable them to walk to church. Were church-going people universally to adopt this practice, it would have a great effect on the non-church-going portion of the community in checking Sabbath travelling. (Read Isaiah lvii. 1—8; Psalm lxxxiv.; Acts xvi. 9—15; Luke viii. 11—15.)

4. *That among the unsaved, many may be turned to the Lord, through the Divine blessing on the services of the Lord's-day. That thanksgiving be rendered to God for whatever progress the Sabbath cause has made during the past year.*

The great object of the institution of the Sabbath is not only to afford time for due rest of body, but also to benefit the soul for eternity. Hence it has come to pass that by far the greater number of conversions to God have taken place on that day, while the edification of believers has been in like manner promoted. Thanksgiving for progress during the past year is manifestly called for. Perhaps in every part of Christendom there has been some gain in this respect; all who have the knowledge of such progress are warmly invited to unite in thanksgiving for what has been done. May the spirit of prayer and of praise, therefore, be poured out on Christians in every part of the world. (Read Psalm lxxii.; Isaiah lv.; Luke iv. 16—20; Rev. i. 10—20; Psalm ciii.)

Copies of the paper to be had of Messrs. James Nisbet & Co., 21 Berners Street, W.

THE LATE M. EMILE DE LAVELEYE.

(Abridged from *Le Chrétien Belge*.)

Both at home and abroad the newspapers have paid homage to the memory of the illustrious man whom God called to Himself on the evening of January 2nd, suddenly, gently, as if to spare his tender heart the trials of separation; and *Le Chrétien Belge* will not be the last to lay upon his tomb, already closed, the respectful expression of the grief so profoundly felt by our churches. We have also a duty to fulfil—to refer to the religious aspect of the life of M. de Laveleye, and to tell what God gave us and what He has taken away.

M. de Laveleye was unwilling to speak of his religious sentiments, of that which passed between God and himself in the privacy of secret communion. It was too sacred, too deep, to allow a stranger to intermeddle with it. It is by his writings and by his acts, by the public testimony he gave in accordance with his convictions, and by the character of his work and thought that we are able to retrace in some degree his inward development. That which was most striking in him, even if one had not often listened to him, was his tenderness of conscience, his clear grasp of moral questions, the definite way in which life, thought, and will were regulated by the sense of duty.

In the midst of all his eminent qualities as artist, writer, historian, and *savant*, when one might think that being occupied by so many subjects might distract the mind, it was not difficult to see that the throne of his soul was reserved for what was good and righteous and true; that the voice of conscience regulated everything, directed all; also he understood that morality must come from above—not from the civil power, but from God—that it might be unchangeable and supreme. Read again, for example, the luminous pages of the pamphlet entitled "*De l'Avenir religieux des peuples Civilisés*" (1876), and it will be easy to see the way in which M. de Laveleye walked. No human life without morality, no morality without God, no religion without worship, in which religion causes to be heard "her affirmations precise and clear."

This need of a religion, at once precise in its affirmations, moral in its effects, and spiritual in character, necessarily led M. de Laveleye out of the Roman Catholic Church and towards Protestantism. He was far enough, indeed, from a religion where forms and ceremonies suffice. "Religion," he remarked, "must penetrate the whole existence and regulate every act." "A worship," he wrote later, in an article on "l'Avenir de la papauté" (*Revue Chrétienne* du 1 Avril 1890)—"a worship so surcharged with practices and superstitions opposed to the Gospel, is as distant from the teachings of Christ as darkness from light."

But though we may understand his being driven out of the Roman Catholic Church, what courage it must have required on his part to break openly with that religion by becoming a member of an Evangelical community! In our country there are many enlightened minds that attack Clericalism and Ultramontanism; these the Roman Catholics fear very little; they know well, and say it openly, that in the hour of death the priest will be sent for, and masses will be said—and paid for. How rare, on the contrary, are those who, continuing to be thoroughly religious, christians in heart, leave the Romish Church! Now, M de Laveleye made no noise; he was not fond of putting himself forward, he loved peace above everything. Whence came then the decision, long in preparation, which led him to break with Rome definitely and openly, by inscribing himself, on November 14th 1878, as a member of the Evangelical Church of Liége?

It was that, above all else, he loved the truth, a clear position, and that if he never, from complaisance, professed an opinion, which he did not consider right, neither did he ever, from fear, betray the truth when he had recognised it. He loved the truth up to the point of obeying it. Without asking himself whether the course he took would be approved of or not, or if he would lose affection and honour, he followed the light that presented itself to him in Jesus Christ—in the authentic, not in the falsified, Gospel. He had seen the light—he marched straight towards it. He joined one of the communities of the Christian Missionary Church of Belgium, because he sought a church having a precise definition of truth, and with services maintained not by the pay of the State but by the voluntary gifts of those who belong to it. His follow-worshippers rejoiced to have him among them, and will ever be grateful to God and to him. Many and touching were the proofs which he gave of his interest in the work of the Church, and of his sympathy for the poor and suffering. "I have but one regret," he said at the last Synod of the Church which he attended, "and that is that I have not given my strength more thoroughly to the work; and I have but one wish—that as long as God may spare me I may consecrate myself more earnestly to it."

One fact may seem surprising, that so little was said in the leading Belgian newspapers of the influence which the Gospel had on the life of M. de Laveleye; indeed, they often carefully concealed it. It was not he who hid it, though he made no parade of it. We remember the words which he spoke in Edinburgh on the occasion of the Jubilee of the University in that city. Addressing himself to the students, he said: "Study the social question. Take in one hand the books of the economists and in the other the Gospel. If they seem to disagree, hold fast to the Gospel, for it is impossible that there should not be full harmony between the good and the useful. Take as your motto the words of Jesus Christ—'Seek ye first the Kingdom of God and His righteousness, and all other things shall be added unto you.'"

We remember also the position he took in the Anti-slavery Meeting at Liége, when Cardinal Lavigerie sought to arouse Europe in favour of the semi-religious, semi-military crusade which was to free Africa from the trade in negroes. In the very sitting in which the Bishop of Treves exclaimed: "We will go forward with the sword in one hand and the Cross in the other," M. de Laveleye's letter was read in which he declined the presidency saying, "I belong to a League of Peace which takes the Word of Christ literally—'He that takes the sword shall perish with the sword.'" Here we find M. de Laveleye with his courageous loyalty, openly professing the Gospel of Christ without formality and without circumlocution.

The mortal remains of this eminent man were laid to rest in the Cemetery of Robermont on January 5th, in the midst of a large gathering—on one side the élite of the country, and on the other the working men and women who will never forget him, most of them members of the Evangelical Church of Liége, who left their labour to show their respect for him, and to sing around his grave his favourite hymn—"Dieu fort et grand, tu vois toute ma vie."

Evangelical Alliance.

ANNUAL CONFERENCE.

Dundee, September 26–29, 1892.

The Council have received and accepted the *following* invitation from the Dundee Branch of the Evangelical Alliance; and it is arranged that the Conference commence (D.V.) on Monday evening, September 26, and conclude on Thursday the 29th. This Conference of the Alliance will take the place this year of the Christian Convention held in Dundee annually, towards the end of September. It is earnestly hoped that a large number of members and *friends* of the Alliance from all parts of the kingdom will make their arrangements so as to visit Dundee at the time.

To the Council of the Evangelical Alliance.

Dundee, December 29, 1891.

The Dundee Branch of the Evangelical Alliance, at a meeting held on the 7th inst., resolved to invite the Council of the Evangelical Alliance to have their Annual Conference next year (say in September) in Dundee.

This Branch was begun in 1868, and has been actively at work ever since. The chief feature of that work has been Christian Conferences, which have been held every year since, in the month of September, and which have elicited much interest, drawn large attendances, and been the means of much blessing from the Lord.

The Alliance has never visited Dundee, but it is hoped the Council will agree to do this next year, when they are assured of a cordial welcome, and the hearty and prayerful co-operation of many.

By authority of the Branch,

Andrew Inglis, Chairman and Secretary.
Robert Anderson, Joint Secretary.

We, the undersigned, endorse this invitation :—

Kinnaird.
A. Mathewson, Lord Provost.
John Macpherson, Minister of Hilltown Free Church.
Charles M. Grant, B.D., Minister of St. Mark's Established Church.
James Aitken, M.A., Minister of Ryehill U.P. Church.
Jonathan Roebuck, Minister of Russell Chapel (Congregational).
James A. Simpson, Minister of Bonnet Hill Free Church.
Archibald Black, Minister of Ogilvy Free Church.
William Potts, Minister of Ward Road Wesleyan Church.
Gavin Anderson, M.A., Minister of Free High Church.
Robert A. Watson, D.D., Minister of Bullerburn U.P. Church.
Alexander Adamson, B.D., Minister of Chapelshade Free Church.
John Jenkins, M.A., Minister of St. Peter's Free Church.
David Clark, Minister of Long Wynd Baptist Church.
Robert H. Logan, M.A., Minister of Chalmers's Free Church.
Robert Lawrie, Minister of James' U.P. Church.
Alex. Alexander, M.A., Minister of McCheyne Memorial Free Church.
Charles Shaw, Minister of St. Andrew's Free Church.
James Wilson, Minister of Dudhope Crescent Road U.P. Church.
John Taylor, Chaplain West Poorhouse.
J. G. Walton, B.D.
John Wylie, B.D., Minister of Bell Street U.P. Church.
George Smart, Minister of George's U.P. Church.
Alexander S. Inch, M.A., Minister of Willison Free Church.
John Reid, M.A., Minister of Tay Square U.P. Church.
Alexander C. Denholm, Minister of Morison Evangelical Union Church.
Donald Cook, B.SC., Minister of Wellgate Free Church.
J. Campbell, Minister of Lochee Baptist Church.
James B. Hanston, B.D., Minister of St. Clement's Established Church.
T. W. Lister, Minister of Rattray Street Baptist Church.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on Thursday, February 18, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

NEW MEMBERS.

The following persons were unanimously admitted to membership :—

Major-General G. B. Hutchinson, C.B., C.S.I., Ealing.
Miss Lance, Ramsgate.
Miss Garrick, Ramsgate.
Miss Haynes, Ramsgate.
Mrs. Ward, Dover.
The Misses Kemble, Dover.
Mrs. Pratt, Dover.
Rev. G. J. Cooke, Dover.
Mr. F. Eveleigh, Dover.
Mrs. Georgina Jell, Dover.
Miss E. Clabon, Dover.
Miss M. J. Clabon, Dover.
Miss H. C. Horsnaill, Dover.
Miss M. E. Cornwall, Dover.
Rev. C. A. Slack, Faversham.
Mrs. Kalley, Edinburgh.
Miss E. M. Fox, Stoke, Devonport.
Miss Stewart, Aberdeen.

DEPUTATION WORK.

General Field gave a report of his visit to Ramsgate and Dover. Mr. Arnold stated that he had—by special invitation—given an address on the principles and work of the Alliance to the students in the Presbyterian College of London.

OBITUARY.

Reported the death of the Rev. C. H. Spurgeon; and the Secretary stated that the following gentleman had represented this Council at the funeral service: Revs. Dr. Clemance, W. F. Gooch, Dr. Gritton, and Mr. Arnold (Secretary).

The following resolution, proposed by Sir Wm. Willis and seconded by Rev. H. E. Brooke, was unanimously adopted: "The Council have heard with profound sorrow of the loss sustained not only by this Alliance, but by the whole Church of Christ, in the death of the Rev. C. H. Spurgeon. Although his exceedingly busy life, and, in late years his frequent illness, prevented him being present at ordinary meetings, either of the Council or of the Alliance members generally, yet he was ever ready and willing on special occasions to show his sympathy with the principles and work of the Alliance, and to give it the advantage of his powerful help. How marvellously God used His servant in the preaching of the Gospel, and in a multitude of other Christian activities—the Church of Christ throughout the world is witness. In the Evangelical Alliance, Mr. Spurgeon's death is felt as the loss of one of the stoutest upholders of the fundamental truths of the Gospel, and his memory will long be cherished as that of one who held firmly to the old paths, and at the same time had a warm place in his great heart for all those who love the Lord Jesus Christ in sincerity. To Mrs. Spurgeon and the bereaved family, the Council would offer the expression of their sincere sympathy. They pray that in this time of severe trial the presence and sustaining power of the Divine Comforter may be abundantly realised by the widow of their departed friend."

Also reported the death, after a very brief illness, of the Rev. Dr. Donald Fraser, one of the Hon. Secs. The following resolution was unanimously adopted on the motion of the Hon. and Rev. E. V. Bligh, and seconded by Mr. Hodder: "The Council of the Evangelical Alliance desire to express their deep sorrow on account of the sudden removal from among them of the Rev. Dr. Donald Fraser, one of their Honorary Secretaries, and their profound sense of the loss they have sustained in one so beloved. In our Council meetings his genial spirit, quick perception, and sound judgment were invaluable in the consideration of the important matters brought before them from time to time. In our Annual Conferences, when he spoke, he was always edifying, brilliant, and highly appreciated. On the occasion of his visit to Italy in 1877 as one of a deputation from the Alliance to bring about improved relations between the different missions in that country, he performed the delicate duty with tact and ability; and finally, his interesting address at the General Conference in Florence last year, will always be read with profit and remembered with pleasure. He leaves behind him a fragrant memory in having carried out to the utmost, and in the happiest way, the principles of the Evangelical Alliance. The Council further express their heartfelt sympathy with Mrs. Fraser and the bereaved family, praying that they may realise the presence and comfort of the Holy Spirit in this hour of trial."

It was further reported that Dr. F. J. and Mrs. Wood, who had been long associated with the South London Branch of the Alliance, had both died recently. The following resolution, prepared by the Dr. MacEwan, who regretted his inability to be present to move it, was then unanimously adopted: "The Council record their deep regret at the lamented death of John Frederick Wood, Esq., LL.D., of Clapham Common, and his beloved wife, and who, after a brief illness, and within a very few days of each other, have both passed away. A man of high-toned piety, cultured intellect, great catholicity of spirit and large-hearted charity, he took a deep and sympathetic interest in the Evangelical Alliance and its work. He was also well known for his eminent services in connexion with the British & Foreign Bible Society, and always ready to help forward, so far as it might be in his power, every Christian and philanthropic object. Dr. Wood lived in the heartfelt esteem and affection of all who knew him. Mrs. Wood and he 'were lovely and pleasant in their lives, and in their deaths they were not divided.'"

THE SECRETARIAT.

The subject of the vacancy in the secretariat caused by the resignation of Sir John Field was then considered, and the decision of the Council, at a special meeting on the 29th ult., to appoint two deputation secretaries was read, together with a report of the Committee of selection. Two gentlemen—a Church of England clergyman and a Nonconformist minister—who were considered very suitable were recommended, and the Council after due deliberation agreed to offer them the appointments.

RELIGIOUS LIBERTY IN TURKEY.

Important communications from the Constantinople Branch of the Alliance were read and fully considered, but it is not possible to announce at present the action proposed to be taken.

PERSECUTION OF CHRISTIANS IN RUSSIA.

This subject was again considered by the Council and was referred to a Special Committee.

IRISH BRANCH.

Reported correspondence with the Council of the Irish Branch on the subject of the approaching Secretarial visit to Ireland. The Secretary in Dublin writes that "it will afford the Council of the Irish Branch much pleasure to receive a deputation from England, and they feel sure it will strengthen the cause of Christian union."

The Council unanimously decided to ask their secretary, Mr. Arnold, to undertake this mission.

SECRETARIAL DEPUTATION WORK.

General Sir John Field reported that on Feb. 15 he proceeded to Ramsgate to address a drawing-room meeting, which Mrs. Shee had most kindly convened for the Evangelical Alliance. A strong north-east gale with snow blew furiously the whole afternoon, making it impossible for friends who had accepted invitations, and resided at some distance, to attend; a few members (neighbours) were present with three other friends, who, at the close of the meeting, also became members. An address was given reporting progress, and recent cases of persecuted Christians in whose behalf the Alliance had successfully interposed; an account of the late International Conference held last April at Florence was also given and greatly interested the company.

On the following day, Feb. 16, the Deputation attended an afternoon meeting at Dover in the Young Women's Christian Association rooms. General Heath had arranged the same and exerted himself greatly to obtain a good attendance; the day, although intensely cold, was fine, and it was gratifying to find, at 3 p.m., a goodly number of the Lord's people present. After a hymn had been sung, and prayer offered by the Rev. Mr. Edwards, the Chairman, in his introductory address, expressed his own and the regret of members of the Local Branch of the Alliance, that it was the last time, owing to the approaching resignation of Sir John Field, that they would be permitted to welcome him as Secretary on a Deputation visit; he referred in kind words to the many years the General had given to the work of the Alliance, and then spoke of his own unabated interest in its principles and operations; he also read out the Basis, and pointed out how (in these days when such grievous departures from sound doctrine occurred) invaluable the Alliance was as a faithful witness for God, by standing forth nobly in defence of the fundamental truths of the Gospel. Sir John Field commenced his address by dwelling upon the blessed reality of the oneness of all believers in Christ Jesus our Lord, the true bond of union; and of the absolute necessity of this unity being manifested in accordance with the prayer of Christ, that the world might believe that the Father had sent Him. The Evangelical Allance in all its operations and especially in its general International Conferences, manifested the unity of the Church of Christ in a remarkable degree, and very blessed results in the cause of vital religion and to the furtherance of the Gospel had followed these great conferences. The Universal Week of Prayer which had been extended into all countries was shown to be also a beautiful manifestation of the same kind, and great benefits had resulted to the cause of missions from its observance. Other work of the Alliance was brought forward, and the company appeared surprised to learn that branches of the Evangelical Alliance were actively working in the United States, Canada, Australia, and in almost every other country. Recent cases of persecuted Christians in Turkey and Syria were mentioned in behalf of whom successful efforts had been made, but the speaker felt obliged to cease speaking further regarding the Alliance interposition in the cause of religious liberty, in order that he might give an account of the late General Conference at Florence. The condition of religious thought in Italy since (twenty years ago) religious liberty was proclaimed and the rise of Evangelistic agencies and Protestant Churches was first explained, and then a graphic account given of the assembly of delegates from all countries, and of the proceedings of the Conference during the eight days it lasted. The Conference telegram of salutation to the King of Italy, and his Majesty's reply were read out and the interesting circumstance was mentioned that the Salvini Theatre in which the Conference was carried on, was in sight of the Bargello where the Madiai were imprisoned for reading the Bible, and whom the Evangelical Alliance forty years ago was the means of delivering out of prison; it was also told how Professor Geymonat, the President of the Conference, had likewise been sentenced to imprisonment for reading the Scriptures; the narrative was listened to with rapt attention, and the account of the Gospel Services that took place in the Theatre during all April and May, for the benefit of the Roman Catholics of the city, who crowded to hear the glad tidings, excited deep interest. Sir John Field was warmly thanked, and eleven friends at the close of the meeting gave their names for membership in the Alliance. A collection was also made at the door.

THE LATE MR. SPURGEON.

REFERENCE is made in our Monthly Notes to the death of the Rev. C. H. Spurgeon. A great loss has been sustained by the Evangelical Alliance as well as by many other Religious Societies, no less than by the whole Church of Christ. A remarkable proof of the great and unique influence exercised by the late Minister of the Metropolitan Tabernacle may be found in the fact that the newspapers, secular and religious, have vied with each other in giving copious details regarding the life of the great preacher. It is unnecessary for us here to travel over this wide field, but we cannot allow the event to pass without some reference to Mr. Spurgeon's connexion with the Evangelical Alliance. If space permitted we might speak of our personal experience of Mr. Spurgeon's kindness of heart, his humility and self-abnegation. These characteristics were perhaps most evident to those who were privileged to see him in his home. The writer of this sketch has occasionally visited Westwood unexpectedly with the hope of being allowed to introduce some brother from abroad who was anxious to see the great preacher, and in every case the desire was gratified. Mr. Spurgeon's wish seemed to be to make his guests feel quite at their ease, and then to assure them of the fact that he appreciated their visit. On more than one occasion the writer has been invited to remain for the family worship which Mr. Spurgeon always conducted when able to do so. These were times long to be remembered. The simple child-like faith and the evident heart-communion between this man of God and his Father in Heaven were most touching to witness. It was an indescribable privilege to take part in such spiritual exercises and to mingle with such company.

Soon after the commencement of his ministry in London, and when he had attained to great popularity, he became a member of the Alliance. At that time he was still very young, and sometimes in his preaching gave offence by his speaking strongly, not only against what he believed to be erroneous systems, but also against persons who were identified with those systems. His sermon on "Baptismal Regeneration" led to his withdrawal (for a time only) from the Alliance. Several newspapers commenting upon this fact did not mention that Mr. Spurgeon subsequently returned to its membership. It has, therefore, become necessary to correct the misapprehension, and the following extract from a letter addressed by the Secretaries of the Evangelical Alliance to the Editor of the *Record*, and which appeared in a recent issue of that journal, explains the circumstances:—

> Speaking of the sermon on "Baptismal Regeneration" you say, "the Secretary of the Alliance took exception to certain reflections in it on the teaching of the Church of England, and demanded recantation or resignation. Mr. Spurgeon chose the latter, refusing to reconsider his determination." It is true that this sermon led to his withdrawal (for a time only) from the Evangelical Alliance, but it was not the *Secretary* who "took exception" and demanded "recantation *or* resignation." It was the Hon. and Rev. Baptist Noel (an active member of the Council of the Alliance), who wrote an expostulatory letter to Mr. Spurgeon pointing out that his charging the Evangelical clergy with doing violence to their consciences in using the language of the Baptismal Service was not in accordance with one of the rules of the Alliance, which states, "That when required by conscience to assert or defend any views or principles wherein they differ from the Christian brethren who agree with them in vital truths, the members of this Alliance will aim earnestly by the aid of the Holy Spirit to avoid all rash and groundless insinuations, personal imputations, or irritating allusions, by speaking the truth only in love." Mr. Spurgeon's reply to this was that if he had transgressed the rules of the Alliance the best course was for him to withdraw. It is well known that as time rolled on Mr. Spurgeon became much more mellowed and tender in his dealings with brethren who differed from him, and your own article, Mr. Editor, truly states that "In later years, however, the friction caused by this sermon passed away, and Churchmen of all shades of opinion, High as well as Low, united in their respect for Mr. Spurgeon." We are specially anxious to add that it is now many years since Mr. Spurgeon (at his own suggestion) returned to the membership of the Alliance, and he has been heartily in accord with it ever since, as a member of our Council, and taking part in various Meetings.

Owing to the great pressure of Mr. Spurgeon's public engagements, it was not possible for him to be very frequently at meetings of the Alliance, but on many occasions he has given addresses upon its platform during the observance of the Week of Universal Prayer. At other times, also, he has taken part in meetings when his services have not only been most valuable but greatly appreciated. The most important of these services were those in connexion with the united testimony in regard to fundamental truth.

Four years ago, when the Evangelical Alliance arranged for a series of meetings for this purpose, Mr. Spurgeon took a prominent part in the first gathering which was held in Exeter Hall, the subject being "The Inspiration, Authority, and Sufficiency of Scripture." Canon Girdlestone gave the first address, and was followed by Mr. Spurgeon, who spoke most powerfully on "the unchangeable Gospel." Those who were present at that great gathering will not easily forget the ovation which Mr. Spurgeon received on the occasion. The time was felt to be specially suitable for giving such united testimony as had been arranged by the Council of the Alliance, and Mr. Spurgeon took great interest in the movement, and none the less because of the "down-grade" controversy which was just then arising. He also delivered a second address in connexion with this series of meetings, at Mildmay Conference Hall a week later, when he spoke to a vast audience on the "Revelation of God in its relation to Christian experience." There is no doubt that he rendered valuable service to the cause of fundamental truth by these two addresses.

It was hoped that Mr. Spurgeon might be able to be present at the great International Conference of the Alliance held at Florence last spring, but this being impossible he wrote a characteristic letter which is well worth reproducing here:—

Westwood, Upper Norwood,
April 4, 1891.

Dear Mr. Arnold,—After having been absent so long in the winter, I could not again leave home even to attend the meeting of the Evangelical Alliance; I would, however, send my brotherly love to the assembled friends. Happy are they who can share in the feast of fellowship! May the Lord Himself be among you by the power of His Holy Spirit! I rejoice greatly that so many believers from so many countries are united in the faith of the eternal verities, in these days of doubt and departure. It is delightful to think of these men of many tongues and of one faith meeting in Italy to hold a Council. Thank God for the freedom which allows this, and for the Christian zeal which carries it out. God bless Italy! May it have not only an united State but an united Church. If we cannot become one Church visibly, let us be one spiritually. The times are such that all who believe the inspired Scripture must rally for the defence of the faith once for all delivered to the saints. May every hour of your Conference be warm with prayer and bright with praise! May every meeting be instinct with the Divine! God bless all the assembled ones, as only He can do!—Yours very heartily,

C. H. Spurgeon.

Shortly after this the illness which proved fatal developed itself and Mr. Spurgeon hovered between life and death for some time. At the Annual Conference of the Alliance held in Bath last autumn one of the first resolutions adopted was that a message of sympathy be sent to Mr. Spurgeon. In reply to this he wrote as follows:—

Westwood, Upper Norwood,
October 20, 1891.

To the Evangelical Alliance.

Dear Friends,—As I love you in the Lord I the more sincerely value your brotherly sympathy. I thank you for that vote which contains the two precious spices of sympathy and prayer, and is enclosed in the vase of sincere affection. May each one of you be blessed, as I have been, with the tender thoughts of Godly men and women, turned to highest account by being presented on the altar of intercession on your behalf in any hour of peril and sorrow that may occur to you. The love of my Lord to me I see in the showers of love which I have received from my fellow-men, from whom I have neither sought, nor bought, nor thought to receive such honourable notice. May your Alliance, nay our Alliance, be a power in all lands for the defence of the truth, and the promotion of brotherly love. More and more may the Holy Spirit attend the testimonies of our members, and thereby win back those who have been inclined to wander from the simplicity of our holy faith. May there be a great reaction in the Churches, and may Evangelical doctrine, Puritanical practice, and the spirit of mutual love prevail. My prayers join with yours to this end. I wish all good to you all, and especially that the preachers of the Word may be greatly refreshed. I am much improved, and hope now to go to a warmer climate and gather a measure of strength, for just now I am extremely weak. —Yours very heartily,

C. H. Spurgeon.

We have specially given these two letters, as they completely remove the misapprehension that Mr. Spurgeon's connexion with the Alliance had been severed once for all.

It is only necessary to add that the Council have, by resolution, given expression to their sense of the loss sustained by the Alliance, and also to their deep sympathy with Mrs. Spurgeon in her bereavement. A deputation from the Alliance was present at the memorial service held in the Metropolitan Tabernacle on the 11th Feb. Those who were appointed to represent the Council were the Rev. Dr. Clement Clemance, Rev. Dr. Donald Fraser (who, however, was prevented by illness which proved so speedily fatal), Rev. W. Fuller Gooch, Rev. Dr. John Gritton, and Mr. A. J. Arnold (Secretary).

A. J. A.

THE UNIVERSAL WEEK OF PRAYER ABROAD.

Antigua, West Indies.—Meetings were held at St. John's, in which the Moravian and Wesleyan ministers united, and there were also present at the meetings laymen of the Church of England who took part in the proceedings. Our friends in the island had the advantage of the presence of Admiral Grant, C.B., a member of the British Council, who preached on the Sunday in the Moravian Church to a crowded congregation, and presided at the opening meeting on the Monday evening. The meetings were held alternately in the Moravian and Wesleyan Churches, with attendances of 300 to 400. The prayers were marked by singular fervour. Our correspondent adds: "Our coloured brethren took me by complete surprise. They have made enormous advances in recent years. Their prayers were quiet in spirit and devoid entirely of excitement and extravagant expressions. At times I could not help looking to see if it was really a coloured man who was praying."

Rio de Janeiro.—Pastor dos Santos writes as follows: "Your packet of programmes were sent by myself to the evangelical papers to be translated into the Portuguese language and published. In our church we had prayer meetings every night with good attendances. May our God and Father give us more abundantly than we have asked, and that in this New Year we may be full of Him and ready to meet our Lord Jesus Christ at His coming."

Vienna.—Our correspondent says: "You will be glad to hear that the Week of Prayer has been observed in Vienna and some other places in Austria. We have lost many dear friends who used to cheer our hearts by their warm addresses, yet we were permitted to have a meeting every day of the week. The attendances, however, suffered by prevailing illness and other causes. We hope that the earnest prayers will be followed by God's rich blessing."

Poona.—Mr. A. H. Bryson, secretary of the Poona Branch of the Alliance, writes as follows: "I have much pleasure in reporting that the Week of United Prayer in Poona has been extremely interesting and blessed. The different Churches and Christian organizations, such as the Young Men's and Young Women's Associations, have co-operated most heartily in bringing about the above result. For the first time the Native Church connected with the Church of Scotland, had a gathering in its own church during the week, whilst morning prayer meetings were held especially for the Native Christians in different parts of the camp. This is a wonderful advance, and we give glory to God for the progress in the Native Church. It is to be regretted that the ministers of the Established Churches of England and Scotland have not united with us during the Week of Prayer. We have much cause to thank and praise God for the spirit of love and unity which has been shown by the brethren towards one another at the meetings. No doubt the year will be much blessed, and God, even our own God, will own His people and prosper them."

Teheran, Persia.—Our correspondent writes: "The excited state of affairs which doubtless you were reading in the London papers last week interfered considerably with our observance of the Week of Prayer. Still a little company met every day in the Mission Chapel and mingled their prayers with those of our fellow-Christians throughout the world."

Evian-les-Bains, Haute Savoie, France.—For the first time the Week of Prayer has been observed at this place. Pasteur Hebmann invited all Christians who desired to unite in prayer to meet in the small Protestant Chapel on the 6th January, at 3 p.m.; twelve of the Lord's people came. The subjects prepared by the Evangelical Alliance were read out, and an hour was passed in earnest prayer with thanksgiving. On Saturday, the 9th, at the Pasteur's house, we again united and spent a second hour at the Throne of Grace, feeling strengthened in heart as we realised that we were uniting with fellow-Christians in all parts of the world.

Finland.—The Rev. Bishop Alopaeus writes to us from Borga, stating that the Universal Week of Prayer was celebrated daily in that city, and the various meetings were well attended. In other parts of the diocese also meetings were held, but no particulars are yet to hand.

Greece.—The meetings in Athens and at the Piraeus, for we held one of our united meetings in the Greek Evangelical Church there, were all good. The Baptist brethren and our own people joined in these meetings, which were held on alternate evenings in our chapel and at the house of Mr. Sakellarios. A good many Greeks of the Orthodox Church were always present, and some Christians from other lands sojourning in Athens came in, and thus we rejoiced in feeling ourselves more closely united with the great universal Church of Christ in the world. The Evangelistic work during the past year was encouraging. Bibles and tracts were circulated in goodly numbers, and the attendance at the various services most encouraging all the year. Only at the Piraeus the students of the gymnasium, instigated it is reported by the clergy, continued to disturb the services, and it was finally thought best to appeal to the authorities to have the matter stopped.

DAY OF SPECIAL AND UNITED PRAYER FOR IRELAND.

THURSDAY, MARCH 17, 1892.

We gladly give insertion to the following invitation issued by the Council of the Irish Branch of the Evangelical Alliance:—

To the Christian People of these and other Lands.

Dear Brethren,—We again invite you to unite with us in setting apart Thursday, 17th day of March next (St. Patrick's Day), as a day of Special and United Prayer for Ireland.

We desire to return our grateful thanks to Almighty God for the many and undeserved mercies which as a nation we have received at His hands during the past year. We would make acknowledgement of His goodness in having preserved us from the calamities which have visited other lands, in the continuance of peace, the increased prosperity, and the comparative quiet which has succeeded the agitation and turmoil of previous years. We are thankful also for the activity which exists in all our Evangelical Churches, the sympathy for the poor and the suffering, and for the very special interest which is being manifested in missions at home and abroad. In all this we gratefully recognise the hand of a prayer-hearing God.

There is still, alas! much in the condition of our country to call for anxious solicitude and earnest prayer at the Throne of Grace. As Christians and as Churches we still fall far short of our privileges and responsibilities. We need greater unity, greater holiness, greater earnestness in our Master's service, and for this we need a greater enduement of power from on high. The power of the Church of Rome, while seriously shaken by the growing spirit of independence among its adherents, as well as by the patient and persevering efforts of the friends of Bible truth and spiritual liberty, is still unceasingly directed to the maintenance of priestly domination. Political problems which contain within them the seeds of future difficulty and conflict remain unsolved. Intemperance continues its ravages among our people. And in many walks of life we notice and deeply deplore the absence of that righteousness which alone can exalt a nation.

Under these circumstances we again invite you to unite with us on this Day of Prayer for Ireland in offering up common supplication at the Throne of Grace that it may please God to put forth His Almighty power to dispel the clouds of error, superstition and evil which have so long rested upon this land, and to restore to it the love and veneration for the Holy Scriptures, the liberty in the Gospel, and the missionary zeal which were once its glory and its crown.

Signed on behalf of the Council,

Bangor (President). Edward J. Saunderson, M.P.; Thomas M'Clure, Bart.; Robert J. Handcock; (Vice-Presidents). J. Duncan Craig, D.D.; R. M'Cheyne Edgar, A.M.; James S. Fletcher, D.D.; Thomas A. M'Kee, D.D.; Charles H. H. Wright, D.D.; (Honorary Secretaries). John B. Fowler; J. Lambert Jones; (Honorary Treasurers). David Mullan (Secretary).

THE CHICAGO WORLD'S FAIR AND LORD'S-DAY OBSERVANCE.

The following is the text of the Memorial sent by the Evangelical Alliance (British Organisation) to the Council of Management of the Chicago Exhibition and World's Fair, through the United States Branch, who also memorialized the Council of Management:—

"The Council have heard with great

interest of the approaching Exposition at Chicago in 1893 of all that science, art, literature, and commerce in the nineteenth century have produced; the wonder and admiration of the civilised world will be excited, and it may reasonably be expected that mighty results to the benefit of the people of many countries will follow.

"The Council of the Alliance have also heard with deep regret that in some quarters a desire has been expressed for the opening of the Exhibition Buildings and surrounding grounds on the Lord's-day, and they therefore most respectfully and earnestly urge upon the Council of Management not to permit of a proceeding which would be to the public dishonour of God, and bring discredit upon the Exposition in the eyes of all who fear Him.

At the various International Expositions which have previously taken place at Paris, Vienna, Amsterdam, Antwerp, and Brussels, exhibitors from the United States have been among the foremost in maintaining that sacred regard to the religious character of the weekly Day of Rest, which has distinguished the people of the United States since the foundation of the Republic. At Paris, in 1889, under instructions from Mr. Secretary Blaine, the United States exhibitors consistently abstained from business, and did not exhibit their goods, notwithstanding that the Continental sections were in full activity on the Sabbath days. By thus acting they not only obtained for themselves and the churches the advantages which result from obedience to the Sabbath law of God, but greatly helped forward legislative and social movements for observance of the weekly Rest Day in France, Switzerland, Belgium, Holland, Denmark, Germany, Austria, Italy, and Spain, and secured for hundreds of thousands of toilers this much-needed cessation from labour, to the invigorating of both mind and body.

A great example will be afforded to the Christian nations by the closing of the Exhibition and grounds on Sunday, and the Council feel confident that the financial success will not suffer, while God, the Giver of all, will be openly acknowledged by the promoters of the Great International Exhibition and World's Fair.

Signed on behalf of the British Evangelical Alliance—

POLWARTH, President.
DOND. MATHESON, Treasurer.
J. FIELD, Genl. K.C.B., } Secs.
A. J. ARNOLD, }
Alliance House, Adelphi, London,
Nov. 1891.

◆

CONTRIBUTIONS RECEIVED FROM JAN. 19, TO FEB. 17, 1892.

	£	s.	d.
Faversham Free Churches, per Rev. C. A. Slack	[illegible]	[illegible]	[illegible]
Rev. J. Tait	[illegible]	[illegible]	[illegible]
Miss Longmore	[illegible]	[illegible]	[illegible]
Miss E. Longmore	[illegible]	[illegible]	[illegible]
Mrs. Johns	[illegible]	[illegible]	[illegible]
Sir [illegible] Park	[illegible]	[illegible]	[illegible]
Major [illegible] Churchill	[illegible]	[illegible]	[illegible]
Rev. F. Murray	[illegible]	[illegible]	[illegible]
H. Gibson, Esq.	[illegible]	[illegible]	[illegible]
[illegible] J. Stevenson	[illegible]	[illegible]	[illegible]
Dr. R. S. Underhill	[illegible]	[illegible]	[illegible]
E. G. Collins, Esq. (2 years)	[illegible]	[illegible]	[illegible]
Rev. A. Moreton Smith	[illegible]	[illegible]	[illegible]
Mrs. Murray Miller	[illegible]	[illegible]	[illegible]
Miss C[illegible]	[illegible]	[illegible]	[illegible]
Rev. F. W. Elwood	[illegible]	[illegible]	[illegible]
Rev. F. W. Crawford	[illegible]	[illegible]	[illegible]
Mrs. [illegible]	[illegible]	[illegible]	[illegible]
Rev. C. [illegible] and Mrs. Burrows	[illegible]	[illegible]	[illegible]
Colonel [illegible]	[illegible]	[illegible]	[illegible]
H. Millard, Esq.	[illegible]	[illegible]	[illegible]
General [illegible]	[illegible]	[illegible]	[illegible]
Hon. and Rev. E. V. Bligh	[illegible]	[illegible]	[illegible]
Colonel [illegible]	[illegible]	[illegible]	[illegible]
The Hon. C. G. Legge	[illegible]	[illegible]	[illegible]
Major-General [illegible]	[illegible]	[illegible]	[illegible]
Rev. W. D. de Somerville	[illegible]	[illegible]	[illegible]
Miss [illegible]	[illegible]	[illegible]	[illegible]
H. A. Wilson, Esq.	[illegible]	[illegible]	[illegible]
H. E. [illegible], Esq.	[illegible]	[illegible]	[illegible]
Mrs. A. Dugdale	[illegible]	[illegible]	[illegible]
Miss Greene	[illegible]	[illegible]	[illegible]
Major Lockwood	[illegible]	[illegible]	[illegible]
Mrs. MacGregor	[illegible]	[illegible]	[illegible]
Mrs. and Miss Fox	[illegible]	[illegible]	[illegible]
F. C. Wood, Esq.	[illegible]	[illegible]	[illegible]
F. Pratt, Esq.	1	0	0

	£	s.	d.
Mrs. Clark	[illegible]	[illegible]	[illegible]
Rev. G. [illegible]	[illegible]	[illegible]	[illegible]
Miss H. E. Brown	[illegible]	[illegible]	[illegible]
The Misses Dixon	[illegible]	[illegible]	[illegible]
Colonel Bell, C.B.	[illegible]	[illegible]	[illegible]
Miss [illegible]	[illegible]	[illegible]	[illegible]
Captain & Mrs. Gurney (2 years)	[illegible]	[illegible]	[illegible]
Mr. and Miss Lewis	[illegible]	[illegible]	[illegible]
Miss Lacy	[illegible]	[illegible]	[illegible]
Miss M. Garnett	[illegible]	[illegible]	[illegible]
Mrs. [illegible]	[illegible]	[illegible]	[illegible]
E. [illegible], Esq., and the Misses and Mrs. van [illegible]	[illegible]	[illegible]	[illegible]
J. Taylor, Esq.	[illegible]	[illegible]	[illegible]
Rev. J. Petty	[illegible]	[illegible]	[illegible]
W. H. Wybrow, Esq.	[illegible]	[illegible]	[illegible]
Rev. Trelawney Graham	[illegible]	[illegible]	[illegible]
C. F. Wormald, Esq.	[illegible]	[illegible]	[illegible]
Miss Armytage	[illegible]	[illegible]	[illegible]
Rev. W. A. P. Johnson (2 years)	[illegible]	[illegible]	[illegible]
G. C. Hale, Esq.	[illegible]	[illegible]	[illegible]
W. [illegible], Esq.	[illegible]	[illegible]	[illegible]
Mrs. Newton	[illegible]	[illegible]	[illegible]
Mrs. [illegible]	[illegible]	[illegible]	[illegible]
Miss Campbell (of Colegrain)	[illegible]	[illegible]	[illegible]
Mrs. Kennedy	[illegible]	[illegible]	[illegible]
R. [illegible], Esq.	[illegible]	[illegible]	[illegible]
Mrs. F. J. Hughes	[illegible]	[illegible]	[illegible]
Miss Appleton	[illegible]	[illegible]	[illegible]
W. Townsend, Esq.	[illegible]	[illegible]	[illegible]
W. [illegible], Esq.	[illegible]	[illegible]	[illegible]
Croydon Branch, per Colonel [illegible]	3	11	0
Tunbridge Wells Branch, per W. [illegible], Esq.	13	[illegible]	[illegible]
Bath Branch, per Rev. G. R. Thomas	25	0	0

	£	s.	d.
Glasgow Branch (addl.), per A. A. [illegible], Esq.	2	0	0
Malvern Subscriptions, per Jas. [illegible], Esq.	5	15	6
Forres Subscriptions, per Miss [illegible]	1	5	0
Ilfracombe Subscriptions, per Rev. A. W. [illegible]	3	10	0
Weston-super-Mare Subscriptions (bal.), per Surgeon-General [illegible]	2	7	[illegible]
Sums under 10s.	0	12	6
WEEK OF PRAYER FUND.			
Geo. Williams, Esq.	25	[illegible]	0
Balance of Collections at United Prayer Meetings, &c.—			
[illegible], per Rev. M. [illegible]	0	19	6
Southampton, per Rev. T. W. E. [illegible]	0	3	0
Ventnor, per Col. [illegible]	2	5	0
[illegible], per Rev. [illegible] Murray	0	10	0
[illegible], per Rev. A. Campbell	0	7	0
[illegible], per Major-Gen. [illegible]	0	2	6
Ilfracombe, per Rev. A. W. [illegible]	0	14	6
Eastbourne, per Dr. [illegible]	1	0	4
[illegible] FUND.			
Colonel Duncan	0	10	0
GOSPEL WORK IN SPAIN.			
Mrs. Murray Miller	1	0	0
GOSPEL WORK IN ITALY.			
Mrs. Murray Miller	[illegible]	[illegible]	[illegible]

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*** Remittances may be made payable to the order of either of the Secretaries (General Sir J. Field, K.C.B., or Mr. A. J. Arnold), or to the Treasurer.